

THE BETTER WAY

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THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

Progress is commensurate with the recognition of our errors.

A Kansas paper declines a Third party, but demands a First, that shall place the other two in oblivion.

Significant! 7,369 Italians landed at the port of New York during the month of March. The statistics of other ports have not been published.

Many cry for truth, but reject it when presented. Is it too blinding for the soul, perhaps? For, the nearer we live to the present, the nearer we are to the truth.

God, love and intelligence are three terms metaphysicians have not yet been able to define satisfactorily. Are they, perhaps, synonymous terms, of which one will answer for all.

It cost the Italian Government \$937.50 to receive Blaine's esteemed favor of the 15th inst. A couple more notes from Mr. Blaine and the Italian Government will not have a financial leg to stand on—if it has one now.—N. Y. World.

Spiritualists recognize only principles, not personalities; for every individual regards himself as a missionary to save those within his reach. And thus we are organized on a principle as broad as the universe—a brotherhood established by nature.

The Presbyterian Church will be a great deal wiser if, instead of turning its General Assembly into a court to find out if one of the saints is a sinner, it devotes all its energies to trying to find out how many sinners it can turn into saints.—Philadelphia Press.

Dr. Phillips Brooks' definition of a Christian could with propriety be placed in large, golden, block letters, over every pulpit in Christendom. In a recent public gathering he said: "A Christian is not a man *plus* something; he is a man developed." Christian brethren, please commence your self-examinations!

The Chicago Express forcibly illustrates the difference between "business" and "conspiracy." It says:

When Phil Armour went to the board of trade and bought up all the pork in sight and 300,000 barrels of "futures" more than was supposed to be in existence, and then raised the price from \$10 to \$18.50—clearing \$770,000 by the deal—that was "business." When the Knights of Labor decided not to eat any of Armour's "future" meat, that was "conspiracy."

The *Banner of Light*, too, thinks that Spiritualism is the only hope for the salvation of the Christian Church. "For while Spiritualism," it pertinently says, "is inevitably breaking down and making rubbish of their distinctive dogmas, it nevertheless furnishes them the only ground they can stand on in order to prove continuous conscious existence after the decease of the body."

Some city papers that publish church fair lotteries or prize lists warn their readers not to mail that particular issue, as it comes under the category of "non-mailable" matter. Now the question arises as to whom falls the responsibility in the event of disregarding such a warning, the sender or the newspaper publisher, and if the former, does he also expose himself to judgment by sending the clipping in a letter or copy the same in writing?

Ministerial brethren of the Presbyterian, Protestant Episcopal and Methodist folds! Please read, inwardly digest and preach a live, spiritual sermon to your people on the text: Psalm cxxiii, v. 1-2. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Is the "precious ointment" all wasted, brethren? And is there "no balm in Gilead," for the healing of your acrimonious tongues?

The spiritual philosophy acknowledges the great, general law of evolution,—a constant birth out of old and imperfect forms and adjustments, into new and progressed forms. It teaches progress for the spirit, and such subordination of the physical functions and passions as will lead to the highest and purest spirituality in human society, not only controlling the lower and sensual, but elevating it to the highest plane of purity and harmony, thus making even a sensual mortal life tributary to the highest spiritual development and aiding in its fitness for an exalted position in spirit realms of life. Spiritualism is neither an advocate, apologist or defender of polygamy, concubinage or free lust, under the more euphonious name of "free love."

Prof. Rogers, of Dickinson College, Carlisle, Pa., claims to have located the Garden of Eden. He said the word "Eden" was of Assyrian derivation and indicated a low-land, and that the place aforementioned signified the "garden of the valley." So far so good. But he also disputes the theory that the Mosaic account of Adam and Eve is legendary. Now, it is wrong for the learned professor, at this late day, to throw a doubt on the universally accepted belief that the story in connection with this probable "garden of the valley" is anything but a pretty legend or fable compiled for the children of Israel. People may not doubt the location where the story was founded, but they can hardly swallow the romance in connection with it any more than they can the whale tragedy.

The moss backs of an antiquated medical system, who have been sighing and praying for so many years for a close, class law which will protect them, put shakels in their pockets and prevent any application of modern curative processes or powers to the ailment of Massachusetts' citizens, have come to grief again. Their old petition, revamped so many times, was rejected on the 13th inst., by the House of Representatives of "the great and general court," by the decisive vote of 86 to 42. As those medical fossils seem to have as many lives as Tabby or Thomas, the end of their purring around the legislature of the old Bay State, has probably not yet been reached.

"Error, wounded, writhes in pain,
And dies among his worshippers."
But he dies hard.

A debased, debauched and criminal life is finally ended by a cold-blooded murder. Imprisonment, trial, sentence and execution upon the gallows, follow. The priest spends the remaining hours with the unhappy man. He is told that if he will repent and believe, the rope which strangles him or breaks his neck, will open the gates of the New Jerusalem to his soul, and he will enter, remain and forever enjoy the society of pure angels and saints from earth. He will be a saint himself. He is converted, but society hangs this converted saint all the same. Heaven can receive and welcome what Christian society will not. And yet our brethren of the churches say that the standard of Spiritualism is low because it enthrones law, and not a spasm of faith as the criterion of character.

Father Ignatius, the English monk, is rather piqued over the irreverence Americans have for an English monk. Even the clergy do not render the expected homage, and he has undertaken to mention the fact. Instead of obeying, our saucy American preachers have told him to mind his own business or go back home, and which he intends doing with a vengeance. Nothing is sacred to Yankee Doodle that makes itself in the least ridiculous; and an English monk who comes to this country wearing sandals or goes about the streets bareheaded, may look out for some glorious caricatures. King Humbert of Italy is said to be very wrathful when he espied himself as a "monk," riding a wooden hobby horse. But what will a holy father emotion when he espies himself as a monk riding an ecclesiastical hobby horse and sorrowing because it won't go, worth a cent.

The Indianapolis Journal writes in a recent issue:

The Charleston News says that the agents of

the Louisiana lottery are responsible for the prosecution of papers which publish schemes of church lotteries, their purpose being to make the law odious. But churches should not advertise raffles. So long as they undertake to preach ethics they should practice the same.

To which that holy terror, the Iron-clad Age, says:

The Journal affects ignorance of that phase of ethics, almost universally accepted by religious people, that immorality practiced for the benefit of the church is thereby sanctified and rendered sinless. Nay, more, it is converted into a positive virtue.

We are shocked at the depravity of the I. A. Some day its editor will awaken to find himself in the clutches of some orthodox devil who has been awaiting the opportunity to welcome him to his loving embrace, and then there will be gnashing of (perhaps false) teeth, etc., to the delight and joy of the saints and feathered tribe in the other place. Look out, doctor!

The chances for a war in Europe during the approaching summer are not altogether impossible nor improbable. The close alliance of France and Russia, together with the present curious attitude of Turkey, make it look squally for Germany. France wants revenge and Russia is jealous of Germany's greatness. Turkey is supposed to have been bribed to hold her peace and close her eyes to Russian military movements. Should Russia undertake a march to Berlin, half of the young kaiser's army would be needed to meet it, and which would give France two to one on the other side, with now equally well-drilled soldiers as those of Germany. Austria and Italy are not to be depended on as assistants to Germany, as one is weak and the other nearly bankrupt. Thus Germany will be severely taxed except she receives aid from her grandmother, England, and which is not too likely to occur, as England only undertakes contracts by which she can be made the gainer; for example, making Germany a part of herself. However, it may not come to this, if reason can obtain the control; for reason abhors the shedding of human blood, and all civilized nations should be governed by reason and settle their difficulties by arbitration.

LAW vs. MEDIUMS.

Following is the bill before the Illinois legislature, that is intended to stay fraudulent spirit manifestations, or, rather counterfeit spirit manifestations, the passage of the bill—should it pass—being a veritable acknowledgement of the genuine:

SEC. 1. Every person who for profit or gain, or in anticipation thereof, for the purpose of presenting what is commonly known as spirit materialization, shall PERSONATE the spirit of a deceased person, or who shall by trick, device or mechanical contrivance present anything to represent the spirit of a deceased person shall be guilty of a misdemeanor, and upon conviction shall be subject to a fine, imprisonment or both, etc.

SEC. 2. This act shall not be deemed to apply to any portion of a scene or play in any THEATRICAL presentation.

As an honest measure no Spiritualist can object to the passage of such a law. But who shall decide between the fraudulent and the genuine, if by the passage of the bill, the genuine be acknowledged? Certainly not non-professionals in the science of Spiritualism. And who even among Spiritualists can the State appoint as judges in the matter—as officers in charge of this law? We dare not entrust it to those who have individual prejudices, or whose mental, moral or spiritual conditions disturb or interfere with the law of materialization, leading to a transfiguration of the medium instead, or attracting a veritable spirit fraud who in connection with materializing his clothing also fabricates false beards and other suspicious paraphernalia, that throws a doubt on the medium and gives every reason to believe that a person (mortal) has been personating "the spirit of a deceased person."

Let the bill pass if it is to be placed in the hands of the proper persons to honestly carry out. Let such a bill pass in every state; but not if it is merely intended to crush out the phenomena of public mediumship. We need the latter to further the cause, and have a right to practice its usage as the Catholic is given the right to indulge in genuine imitations of that which belongs to spirit.

But should the bill pass, and it becomes known that incompetent judges have been appointed as the guardians of

this law, the alternative would be to let all mediums name their seances a theatrical "performance." If any mortals present recognize in this so-called theatrical performance a departed relative or friend, it is none of the medium's business, simply. It will, at all events, shield the medium, should none of the spirits be recognized, which is often the case under adverse conditions, and which has undoubtedly led to the birth of the above bill.

ANENT ANNA DICKINSON.

A former popular platform lecturer, Miss Anna Dickinson, of Pennsylvania, was reported insane, and her condition awoke the sympathy of her thousands of personal friends, and all humanitarians throughout the civilized world. It seemed such a pity that so brilliant a mind and so forceful a soul should be shrouded in insanity and be swallowed up in a mad-house.

It appears by later reports, that so far from being insane, Miss Dickinson's bedroom door was broken in, and six men and a woman rushed in, overpowered her by violence, and took her to a mad-house in Danville. She escaped from that ill-conducted bastle, through the influence of Dr. Frederick W. Seward, of Goshen, N. Y., who, on pretense of taking her to a private asylum, took her to his own home. Through her friends she is seeking legal advice as to returning to her native state with safety, against the further attacks of kidnappers, and also to bring all the parties in the late attempt upon her personal liberty, to justice.

Poor Anna! She will get neither liberty nor justice. The laws of most of our states touching insanity, or alleged insane persons, are a disgrace to modern civilization. We need an American Charles Reade to do for this country what the latter did for Great Britain. The safety and freedom of the person, should not be predicated upon the decision of one, or three medical gentlemen with fat fees in their pockets. The very charge of insanity throws a cloud over the person, and every word and act are studied under the presumption that the charge is true. Many a sane person has lived and died in the prison of a lunatic asylum, often more rigid in its exactions than criminal prisons. And that, too, by the verdict of three physicians with fees in their pockets and without counsel to defend; while the criminal is tried by a jury of twelve men, under strictest forms of law and testimony, and defended in open court by an attorney. Every state should have legal commissioners to visit every insane asylum within its boundaries, who should be required to examine every case of alleged insanity, and upon application of the alleged insane person, should report to the proper legal tribunal, and the law should compel the court to grant the person so alleged insane, an open trial, with counsel, before a jury.

The medical fraternity contains many noble men who would scorn a bribe in the shape of a large fee, but it contains also men whom we would not trust under pressure of the almighty dollar. But we would trust the liberties of no man, with the judgment of another, professional or otherwise, except under the due forms of law and in open court, subject to review by the popular intelligence. Dr. Seward will receive the thanks of all the fair-minded, as he does ours.

THE AUTHORITY OF THE BIBLE.

In the opinion of the Rev. Dr. Johnson, says the *N. Y. Sun*, one of the committee to revise the Westminster Confession, Prof. Briggs' "ideas are not at variance with any of the cardinal principles of our faith."

According to the *Christian Union*, representative of Congregationalism, which derives its system of doctrine from the same Calvinistic source, Prof. Briggs simply belongs to a school of thought in which he has as associates "a considerable proportion of eminent theologians, both in our theological seminaries and pulpits." Hence, it argues, "the critics of that school," mindful of "the warning afforded by the result of the trial of Albert Barnes," "are afraid to put its foremost representative in the Presbyterian Church on trial for heresy, lest the result of the trial should be another division in the Church," and therefore they

are trying to silence him by "processes of ecclesiastical lynch law."

According to the Westminster Confession, however, the standard of faith declares that all the books contained in the Bible are inspired of God himself, and their authority is therefore not to be doubted. Dr. Briggs though believes that the good book contains many errors, and like an honest man has avowed his convictions openly. Is it possible that God could have made a mistake or did he have a bad proof reader at the time and is therefore not responsible for the little errors that intelligent preachers are beginning to discover? If such be the case a general Bible revision is not out of order, and these gentlemen have probably been selected by God (reason) as the mediums to lead the church from darkness to light, as was prophesied; and too, that such instruments would meet with opposition. The period has arrived. Anti-Christ is already a promising youth—strong, vigorous and opportune; for the people are ripe for it, and leaders in no danger of the torture, rack and dungeon for preaching so-called heresy.

It may be, as the *Christian Union* says, that fear of inviting the consequences of the heresy trial of Albert Barnes, one of the causes of the long-continued New and Old School division of the Presbyterians, will prevent a like experiment in the case of Dr. Briggs. In all probability, his formal condemnation would lead to the disruption of the body, for he represents some of the most powerful of the Presbyterian intellects of both the clergy and the laity.

The first call to arms will be the discussion in the coming General Assembly as to whether the appointment of this theologian to his new chair in the seminary shall be approved or condemned. If it is condemned, the logical consequence would be his trial for heresy; but as the *Christian Union* says, his opponents may hesitate to go to that extremity, fearing a rupture that cannot well be healed up again. It therefore has become a question whether the (church) dog shall wag the (ministerial) tail, or vice versa; but if the church will permit itself to be wagged it will rise to conditions compatible with the age and save itself from disintegration. The six-days philosophy has lost its influence, and the days of Galileo are passed; and those who feel the higher truth need no more submit to church government for personal salvation. The right of believing that "she moves" and saying so in the face of clerical judges need not be attended by any punctiliousness or fear of punishment. It is now a mere matter of moral courage to stand up to one's convictions, and when this has been achieved, the battle is won. Truth will prevail despite all obstacles, and the more the church opposes the tendency of progressive ideas the worse for the church. Vox populi (reason) vox dei.

A WORD WITH TEACHERS AND MEDIUMS.

While the orthodox pulpits are bristling with controversies over the old superstition and their authority over the conscience, and old dogmas and creeds which enlightened minds in the pews are repudiating because they are unreasonable, and not in accordance with the facts of nature and its laws, Spiritualism comes as a gospel of life and immortality to the disturbed and despairing hearts of the world. The mission of Spiritualism is to teach law, fact,—and a harmonious adjustment of both law and fact to a true spirit life in the mortal, and beyond earth in the eternally immortal realms.

Its predicate is the universal brotherhood of the human race, as a logical result of the universal fatherhood of God. That spirit brotherhood is as immortal as deity, because deity is spirit and immortal. With the eternal future of human spirit being joined to, or continued from existence here in the mundane, the existence of man becomes harmonious with the grand design manifested in creative energy and solves questions which otherwise would remain unsolved.

Spiritualism also comes to us clothed with palpable disclosures of force, through laws, either comprehended or waiting further examination and disclosure. The realm of mind or intellectuality, is under examination as never before in the world's history. That

realm, up to within the last half century, has been under the tyranny of creed. Not of any one creed, but many. Creed has ruled imperiously, and human reason has been denied a place and work in every creed which has demanded unquestioning faith in the superstition, the mythical, the mysterious and unreasonable. Thomas Paine wrote the "Age of Reason," and for many decades of years, both he and his book were denounced as agents of the devil to seduce and destroy souls eternally. The creedal atmosphere was blue with denunciations against the work, and even the right of man to use his reasoning in considering spiritual questions.

The day of intellectual emancipation has come. Popular education is to be credited as the secondary cause. The primal cause lies behind the mortal veil. It has come in harmony with the now acknowledged law of a universal evolution of life. The race was ripe for it. It could not have longer delayed. The intellect of man has burst its creedal fetters and is taking its proper place in the current examination of history, chronology, creed, myth and dogma. These can no more find restoration than the old patriarchal and nomadic system and life can be thrust into and supplant our modern system of society and human industry.

Spiritualism is a gospel, "good tidings," to the human race. If Christianity came heralded by the angels, under the old conditions, so Spiritualism also comes heralded with the angels of our memories and our loves. An angel is a messenger, this is the correct meaning of the word. The human veil has, through the law of a higher evolution, become so thin and transparent, that messages between the seen and unseen worlds of life, pass to and fro with the certainty and correctness of a telegraphic dispatch between friends residing in distant cities; or like talking through the long distance telephone. To refuse a reasonable trial under known conditions, is to enthrone bigotry and de-throne the dictates of reason.

Millions of human hearts, their hopes crushed by creed and dogma, fear controlling their souls, with an omnipresent dread of death and the uncertain future, are hungrily waiting for this gospel of life and hope, emancipation and joy. Brethren and sisters of the rostrum and circle-room, leave unprofitable speculations and intricate questions of no practical value to burdened humanity, and lift these sad hearts up into the sunlight of right, reason and spiritual truths. And may the higher emancipated brothers and sisters of the eternal summerland give you all needful aid!

NOT DOOMED.

To the Editor of The Better Way.

In last number of THE BETTER WAY I see you take for granted as being true the article in *Alcyone*, headed "Is Cassadaga Doomed."

How you can go to the *Alcyone* for authority as to plans of the arrangement at Cassadaga, when the *Cassadaga* itself, in last issue, speaks so plainly in regard to the matter of employing and encouraging mediums, is more than I can understand. Believing that it comes from an oversight or a misunderstanding of facts, I ask you to quote the following from last number of the *Cassadaga*:

Realizing that the phenomena of Modern Spiritualism is the basis, corner stone or foundation upon which the whole structure rests, the management at Cassadaga has ever encouraged and sought for the best in that direction. The good feeling that has always prevailed between mediums and the management is in evidence and it is expected that the coming season will see more good mediums on the grounds than ever before, and all through the earnest effort of the management, and the fact that the harvest is ripe and there is a call for workers more especially in that branch of the movement than any other.

Cassadaga never presented such abundant evidence of healthy growth as at present, and the present managers are but continuing the policy that has been pursued in the past. They realize that the phenomena and philosophy should go hand in hand; that either is incomplete without the other; and, in line with that policy, mediums have been employed and arrangements have been made for a greater number of public test seances than ever before; therefore let not the friends of the cause be discouraged. Cassadaga is not doomed as they will find in the abundance of life and prosperity, when they visit us at camp next summer. A. GASTON, Pres. C. L. F. Mendville, Pa.

CINCINNATI, O.

Prof. W. M. Lockwood, the speaker for the Union Society of this city for the month of April addressed an intelligent audience on Sunday morning, who came to listen to him on the subject of "Psychometry, Psychology and Pathology." But as he did not finish his discourse on the subject, the Professor will review it next Sunday morning and dwell particularly on Pathology, showing the relationship of disease with the first two sciences.

Sunday evening the lecturer spoke on "The Ambiguities of Spiritualism and Spiritualists," and especially paid his respects to those who hold to the old Bible without reasoning on the ambiguities of the latter, or even on the really unreasonable portions of it, as the ministers themselves—those who are intelligent enough to reason and rise above superstition and bigotry—are doing in many parts of the civilized world. Though admitting that Jesus was a medium simply, the lecturer thought it a very reasonable thing to do first, was to find out whether such an individual had an existence. History says nothing. The "scriptures" from which the Bible was collated numbered about 60,000, and the Nicene Council selected that which suited them; fixing a date that accorded with a few sensational incidents about 1900 years ago; attributed a number of spiritual manifestations, taken from all past ages to one age, and centered all the saintliness that could be mustered, into one individual, thus fabricating a god or divine personage, and put him up as a medium through which to build up a set religion or creed. And being aided by Constantine, the Roman potentate, the new religion and a Christ was inculcated into the masses by sword and fire, whether they liked it or not. After a few generations the Christ of history was established, and people still believe it as "gospel" truth, praying to and placing their whole life's hope in a myth. And for Spiritualists to still cling to such a fable, was, strange, considering their claim as being a people freed from superstition and ancient unauthenticated stories or legends or fabrications. On the whole the lecture was interesting and radical—truthful.

A PLEASANT OCCASION.

A pleasant reception was given Professor and Mrs. Lockwood, at the residence of Mrs. Dechant, 143½ Richmond street, the evening of April 13th, it being the anniversary of the professor's birthday; and also Mrs. Dechant's little son. The cozy parlors of our genial hostess were filled with cheerful, smiling faces, and congratulations and wishes for "many happy returns" were everywhere heard. An unexpected intellectual feast was given us by the guides of Mrs. Lockwood she being an unconscious medium, whose wisdom in answering abstract scientific questions it is seldom our privilege to meet, and the information received was highly appreciated.

Mr. Orvis, formerly of Wisconsin, friend of the professor, was present, and contributed to the social enjoyment of the occasion from his fund of wit and reason.

After partaking of a delicate repast we adjourned to our homes at a late hour, wishing we could often enjoy such communion with kindred spirits.

—AMADEUS.

The Ladies' Aid of Union Society received more new members at their meeting Friday, April 17th.

After the minutes were read by Mrs. Dechant reports of the good work financially were made by Mrs. Winterburn.

The ladies felt repaid for their zealous efforts in ascertaining such successful results, in that their treasurer could uphold the words "be of good cheer."

The general president, Mrs. McCracken, and Vice-president, Mrs. Roth, preside, lending full encouragement to the cause, and, instead of disbanding, the society will continue their efforts during the summer season, for numerous plans are being arranged to uphold, on a firm basis, the social and business affairs of the society.

Prof. Lockwood and wife being present, the professor again addressed the ladies in stirring remarks relative to the erection of a fitting chapel in which Cincinnati Spiritualists and progressive-minded people generally, can congregate and affiliate. Mrs. Dr. LAMON.

IN MEMORIAM.

Born November 13, 1830; departed March 23, 1891.

Whereas, In the course of nature our dear friend and efficient co-worker, Mrs. Anna Mahus, has been called to her spiritual home; and

Whereas, In her departure from this life, we, the members of the Spiritual Progressive Society of the city of Cincinnati, O., have sustained a natural loss, in the removal of our dear friend by inexorable death, but we have gained another active, loving participant in our circles and progressive cause; therefore be it

Resolved, That in the loss of our dear sister, Anna Mahus, and appreciating her absence, but knowing her to be in our midst for a good cause, we heretofore tender our heartfelt sympathy to her sorrowing husband, children and friends in their affliction.

Resolved, That these Resolutions be spread upon the minutes of the society and an engraved copy thereof be sent to her family.

Committee: Sol Marks, Louis T. Bohnenkamp, G. E. Bryan.

Boston, Mass.

The forty-third anniversary was celebrated with much enthusiasm by the various societies in Boston and vicinity, and everything passed off in a harmonious manner. Below we give a condensed statement of several of the celebrations. The one at Berkley Hall having already been reported by Mrs. Tripp.

The Union celebration held in Twilight Hall, under the auspices of the Ladies' Industrial Union, the Independent Club and the Psychic Society, proved a grand success. The Chairman of Committee, Capt. R. Holmes, opened the meeting at 10:30 a. m. with a few well-timed remarks. The presidents of the several organizations alternated in officiating as presidents of the day and evening, and harmonious union was the prevailing order.

The pithy and appropriate remarks of C. Fannie Allen, Mrs. Townsend-Wood, Dr. J. B. Storrs, Frank T. Ripley, Mrs. Ida P. A. Whitlock, Mrs. Kate M. Allen, Mrs. M. H. Thompson, Mr. J. L. Whitlock, Miss Josephine Webster, Mrs. Carrie P. Loring, Mrs. M. A. Chandler and Eben Cobb were listened to by large and appreciative audiences. The tests by Mr. Ripley, Mrs. Loring, Mrs. Forrester and Mrs. Leslie were remarkably correct. The songs of Mrs. May French and Miss Marietta Gunderman were very pleasing. The instrumental music by the wonderful Damon Sisters added much to the enjoyment of the occasion; Dora's cornet solos being unexcelled. The humorous recitations of the Nolen family met with much favor, and the recitations of Mrs. L. C. Little, Miss Georgia B. Wells, Miss Rita Hatfield, Mrs. Higginson and Miss Osgood were finely rendered.

The evening's entertainment closed with a social dance. The entire exercises of the day and evening were eminent in promoting harmonious relations among the participants, and all seemed to enjoy and highly appreciate the many good things set before them.

On Wednesday evening, April 1st, the Spiritual Fraternity Society met in the lecture

room at the First Spiritual Temple, corner Newbury and Baxter streets, and had a very enjoyable meeting. One of the features of the evening was a "Spiritual Tree," bearing its fruits, and it was decidedly a successful innovation upon old customs.

At 8 o'clock Mrs. H. S. Lake called the meeting to order, and the literary exercises began with a spirited rendering of "The Gypsy Chorus" by the Temple Choral Society, under the leadership of Mrs. Jennie H. Bowker. Miss Ella Bradlee then read a congratulatory letter from Washington (D. C.) Society to the Spiritual Fraternity, which was warmly applauded. Mrs. Lake made appropriate remarks upon the significance of the occasion. "Spiritualism is not Christianity," "Christianity is not Spiritualism." There is room in the world for both, but they cannot consistently unite. We purpose making your hearts glad by gift-giving in the name of the Spiritual Philosophy.

The curtain was then drawn, and a brilliant tree, laden with presents, was disclosed. It had been decorated by loving hearts and hands, under the very efficient directorship of Mrs. Mary Gunderman, and presented a beautiful appearance. It was greeted with applause. Miss Maud Banks then stepped to the front of the platform and presented a fine oil portrait of the late Dr. Gardner (the gift of Alonzo Danforth) to Mr. M. S. Ayer and the first Spiritual Temple. She read a brief statement of the work of the original of the portrait, and at its conclusion Mr. Ayer gratefully accepted the gift in behalf of the directors of the temple.

Following this a short program was rendered. Recitations were given by Miss Hattie Dodge, Master John Nolen, Mrs. T. E. Wetmore and Miss Allen Keith, each of whom did creditably. Songs were sung by Miss Jennie Bowker and the "Yankee Girl," the last named creating much merriment. The Temple Orchestra contributed instrumental selections, which were appreciated.

Then came the distribution of presents. So numerous were they that an hour and thirty minutes was consumed in this part of the exercises.

Old and young were happy recipients of tokens of affection and appreciation, and their faces beamed with gladness as Maud Banks, personating "The Spiritual Philosophy," called upon them to come forward and receive the gifts. At 10:30 the happy company dispersed with many expressions of satisfaction.

The Spiritualist Ladies' Aid Society held highly successful anniversary exercises at its parlors, 103 Washington street, on March 27th, Mrs. A. E. Barnes, the President, ably presiding. Mrs. A. Butterfield, the Vice-president, contributed the flowers which beautifully decorated the platform. Those who participated in the exercises were Charles T. Sullivan, the singer, Dr. A. H. Richmond, Miss Amanda Bailey, the Secretary of the Salem Society of Spiritualists and a sweet singer, Mrs. Alice Waterhouse, who spoke ably of the work accomplished by the arisen members of the Society and by those still in the body. A vocal selection was given by Charles W. Sullivan, followed by an address and spirit tests by Mrs. Hattie C. Mason, Mrs. Sarah A. Byrnes and Mrs. N. J. Willis, each gave soul-inspiring addresses, arousing the audience to a high degree of enthusiasm.

The afternoon session was a grand one, both in spirit and numbers, the hall being packed to overflowing. Music by Chas. W. Sullivan and Mrs. Hattie C. Mason opened the services. Dr. H. B. Storrs made the opening address. Miss Bailey and Mrs. Hanson sang and then the guides of Mrs. Lillie gave utterance through her to inspiring thoughts. Mrs. Clara Clark gave charming recitations, and Mr. J. T. Lillie sang. Master Willie Waterhouse gave a fine recitation, and Mrs. Carrie T. Loring, and Edgar W. Emerson gave many and convincing tests.

The evening exercises were participated in by the additional talent of Mrs. M. T. Longley. Miss Lucetta Webster and Mrs. Kate R. Stiles, all of whom interested the audience and instructed them as well. The poem by Mrs. Stiles was especially appropriate to the occasion. Mrs. Carrie P. Loring and Edgar W. Emerson each gave a test, which must have convinced skeptics and investigators that the controlling intelligences are gifted with memory, understanding, and an ability to communicate with mortals.

On the 31st (Tuesday) The Echo Society and the Children's Progressive Lyceum held a grand celebration in the Tremont Temple and the large audience hall, seating over 500, was crowded, to listen to the large array of talent. Joseph D. Stiles, the veteran test medium, held two remarkable sittings; giving in one 200 names, all recognized, but fifteen; and in the other 129, all but thirteen recognized. Mrs. Shelhamer-Jongley delivered the address of the day, and the talent that participated was too numerous to mention in detail. Among them, however, was Col. A. A. Wheelock and Mrs. Maggie Butler.

The evening exercises were held by the Children's Lyceum, and they were very beautiful. The recitations by Miss Marie Falls were especially good.

Brooklyn, N. Y.

Mr. Fletcher's subject for his morning lecture at Conservatory Hall, March 5th, was "The lesson of life from a spirit standpoint." The speaker said those who have passed to spirit are no changed from your earth life that it is not easy to give your own definition of a life's lesson. You are in the midst of phenomena; in the midst of a law which you are unable to understand; you are in the midst of an uncertainty that you are unable to solve. You do not understand the law governing your lives. From the cradle to the grave you are waging a warfare with unseen forces that you are unable to comprehend, and you sometimes feel that it is not possible there is a God who will permit such injustice and ignorance. It is not until you are able to look down upon your lives from a spirit standpoint that you can understand much that seems veiled to you now. When you can see not only to-day but the grand whole of life, you will look into your life and tell us what it portends to be. You will day learn to be happy, and if I can count more dollars, more land, and have each one of the children of men look to me for comfort and blessing, I shall be happy. What have such persons to take with them?

The mere money power and happiness which it brings is lost as soon as we pass to spirit. The mere turn of fortune's wheel dissipates your happiness. There are certain relations of life which must be sustained, and yet they are unimportant unless subservient to the powers above. We have seen many thousands of spirits who seem to feel that the world would stop if they left it. Who of you are mislead when you pass to spirit more than a few weeks, except by a few individuals. The noble motives of your heart are the only real wealth of the soul, and without them you are poor indeed. When you pass to spirit life, if you have done nothing, you must only expect to realize for what you have done.

Look to history; look to the life of Jesus; his life notwithstanding he died an ignominious death upon the cross, was a glorious success. The work of heaven is to cultivate and bless the poor, ignorant and wretched, lead them on to brighter, better and purer lives. Those who deny the flesh of to-day and are persecuted for the truth will be rewarded in the future. Those

who really work for the spirit do not look for applause, but work because it is right to work. Those who have done work that has come down the ages work regardless of the fears of the multitude. Those who are alive in the truth to-day regardless of the applause of men—if you work for that you have had the results of your life and your work. There are many spirits who are not strong enough to walk in the truth to-day. Here is truth. There is ignorance. Which is better for us, ignorance and the applause of men, or truth and the glory of life in future ages.

You are never more alone than when you are in the midst of an ignorant rabble. Talk to them of blessing others and they do not understand you. Seek the silence of your chamber and let the God within you commune with the God of the universe.

What are the important things of life? What makes you the happiest? The love of your soul, upon whose bosom you can lay your head and tell them your loves and your woes—your whole soul. The man or woman who stands best at home is the richest of all God's creatures. If there is a human being whose love you can hold, remember that God is love, and that love is the light of the world. If the human heart was controlled by love you could not find it in your heart to murder, to raise your hand against each other. The time was when war was waged for power, for the settlement of all national questions, while now such questions are matter of arbitration, and soon the question will be what can we do for each other. I cannot tell why it is that certain individuals can only live regardless of the lives of others. So long as the human family are needing help you cannot be happy. The lesson of life is to strengthen the love—the humanity in life. You will be misjudged, but is your conscience clear, if so, and you think well of yourself, you are not far out of the way. I should like to be loved and trusted—to light up those needing help; in this is my life blended. Let your life experience bend to one great end. Let your heart control your impulses and your emotions, and your love go out to follow men with peace and confidence.

Even has not sent this boon to the Catholic, Congregationalist or the Unitarian, but to comfort and bless all regardless of sect or condition. Let us look upon every trial and persecution as so many guide posts in perfecting our lives. The persecutions of the moment, the ills of life, here and now, are but the polishing stones to bring out that which is better and purer of the life within, and better fit us for the beautiful life to come. Make life a blessing to all with whom our lives are cast.

Fraternally, DOCTOR.

Again we had the pleasure of having Mrs. Cutler with us, coming from Trenton, where she has been meeting with great success. She held in the afternoon a seance which was well attended.

In the evening she opened the meeting with an invocation, then under control gave a very interesting and instructive address, after which the balance of the evening was devoted to psychometric readings, which in each and every case was recognized. So pleased were the people that many made arrangement for private sittings on Monday. Mrs. Schroeder kindly opened her parlors for Mrs. Cutler's use during her stay in the city.

Our monthly social was held at Mrs. Hoster's on Lorimer street; it was well attended, and all had a most enjoyable time. The paraphernalia needed for the donkey party was purchased through the forethought of the hostess, which surprised and pleased all who attended.

These social gatherings do much towards drawing us closer one to the other, cementing us in brotherly and sisterly love, creating an element around us that we individually, reap the benefit of, and we feel, that as Spiritualists, as we enter into our life work, we equally mix the pleasure with the pain, one softening and subduing the other.

Obituary.

Mrs. Sarah Graves passed to spirit life, aged seventy-three years, March 24th, in her home, Grand Rapids, Mich.

The services were conducted by L. V. Moulton. The writer was not present, but not seeing any notice of this sister's transition in your paper, or any other, felt that a word should be said though it might be said by some other, and no doubt will be.

Mrs. Graves has been closely identified with the spiritual work in this city and state for many years. Has not been afraid to proclaim the truth as she understood it, and now she has gone on to meet the friends and co-workers that have gone before. I feel even as she worked here before her transition, so she will work now, and though she is invisible, to many her power for good will be greater than ever by virtue of a clearer light to do, to be and to know.

She leaves a large circle of friends here who miss her keenly, but realize in full that "all is well."

Memorial service was held by the Spiritual Union, of which she was a member and earnest worker. On the 29th, although the writer could not be present, the thought was sent out at that time, that the sister who they were thinking of was celebrating the 43rd anniversary of Modern Spiritualism by the new birth into the new life. "All is life; there is no death."

—EVELYN P. JOHNSON.

Passed to the higher life from her home in Cleveland, Ohio, April 7th, Mrs. Clara Jennings, of pneumonia, aged seventy-one years.

Mrs. Jennings was one of the early founders and workers in the Lyceum, an earnest, true and noble woman in all relations of life, and will be missed by a large circle of friends.

Hudson Tuttle gave the discourse, taking her life for a text, and showing that Spiritualism was not only good enough to live by, but to die by.

The French Nursery—A. B. French, Proprietor.

Business ability and push have established large concerns and these qualifications have founded an institution of great magnitude here in Clyde. It is the French Nursery, owned and managed by A. B. French, a gentleman of natural financial ability and energy. Mr. French commenced business here in 1863, and to-day his nursery covers seventy-five acres of land. The soil is of the best and the climate is such that trees raised here and shipped to any part of the country, are almost sure to grow without trouble. Mr. French justly prides himself on having the largest retail trade of any nurseryman in northern Ohio. His line comprises fruit and ornamental trees, vines and shrubs of every description. To convey an adequate idea of the extent of this business, we will state that Mr. French shipped, last year, over 14,000 retail orders and his postage bill exceeded \$400. He has spent over \$500 for plate books now in the hands of agents. He has used this spring 8,500 postal cards and pays, by far, more for help and postage than other business men in Clyde. He contracts with neighboring gardeners and fruit men for berry sets, and has on hand for shipment, out of what he can grow himself, 137,000 raspberry sets alone, up to this time. Mr. French is a public-spirited business man, and has now over forty assistants doing business for him in different parts of the country. It is with a feeling of pride that we refer to such an establishment as the French Nursery, and wish the general proprietor a continuance of success that has thus far greeted his efforts.—J. K.

ELECTRIC BELT FREE

APRIL 25, 1891.

April 15th, 1891.

Dear Sir:

To introduce it, we will give away to those who are sick or ailing or suffering from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electro-Galvanic Belts, regular price \$5 (U. S. Patent 357,647) invented by Prof. P. H. Van Derweyde Pres. of N. Y. Electrical Society and late Professor of Chemistry of N. Y. Medical College. (\$500 Reward for any Belt we manufacture that does not generate a genuine Electric current.) They are daily making most marvelous cures in cases of Rheumatism, Lost Vitality, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility, and many other ailments in which medicine fails. Would you like to try one? If so, address at once

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YOU SEND A POSTAL, WE DO THE REST

PUNGENT PARAGRAPHS.

On account of her many animal pets, a comic paper calls her Sara Barnyard.

Unto his native clime and lava has now returned the Baron Pava.

A man who caught the minister kissing his wife the other day, says that these clerical errors have got to stop.—Texas Siftings.

Old Spiritualist—That coat you sold me is all going to pieces.
Dealer—Mein friend, you go to the many off dose seances. Dose spirits take a vanity to dot fine coat and dey dematerialize it so as to haf it for dere selves.—Judge.

A NECESSARY QUALIFICATION.
Gazzam (to Maddox, who has political aspirations)—You run for school director! Why, you'd have no show at all.
Maddox—Why?
Gazzam—Because you don't keep a saloon.—Judge.

A MODEST BEGINNING.
Henry—Do you ever write for the press?
George—I've made a modest beginning in that direction—that is all.
Henry—Ah!
George—Yes; bought a blank writing pad and a box of large envelopes. When I get time, I'll spring something on the Forum.—Puck.

A stereotyped lie in the shop windows is that ominous sign: "5¢, worth \$2." In most cases such an article previously sold for 75 cents, and instead of a reduction, it is a bait to catch the unwary, impulsive, thoughtless, guileless or innocent street promenade. Beware of it.

VITAPATHY.—This well established and superior system of practice, with its Library, Copyrights, Vital Inhalers, Batteries, Baths, Patents—complete outfit—almost free to Physicians by its philanthropic author and donor, Prof. J. B. Campbell, M. D., V. D., Fairmont, Cincinnati, Ohio.

Testimonial.

B. P. Pool, Clinton, Iowa—Dear Sir: Received your Malted Pebble spectacles. They are perfection. Your clairvoyant vision excels every other method.

Inclosed find P. O. order for your Magnetized Compound. Respectfully,
Milford, N. H. MRS. M. JAQUITH.

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Testimonial.

BREIDEMAN, Mich., Feb. 18, 1891.
Dr. A. B. Dobson, Dear Sir:—I feel it my duty to write and tell you what you have done for me. I first wrote to you two years ago this month, and I took three months' treatment. I had been sick one year when I commenced taking your remedies; had been treated by four doctors and had tried many patent medicines without any benefit, and a friend happened to hand me one of your circulars, and I wrote to you for help. It will be two years the 15th day of next May since I took the last dose of your medicine, and I have done all my work in peace, and call myself a well woman. It is a great surprise to every one around here that I got well, they all said I must die. The doctors said I could not live, but I thank the Lord and Dr. Dobson that I am an earth now.

I have written a great many letters to other persons to you; I wrote for Mort Rice and you helped him so fast, but he is a poor man, and he got hurt so he could not work and get money to keep on doctoring. I have tried to help you get patients; you have done me so much good.

Your ever faithful friend,
ELIZA HUBBERT.

Electric Belt Free.

The attention of the reader is called to a large advertisement of the German Electric Belt Agency, headed above. It will benefit any of our readers afflicted with chronic diseases to read this advertisement through.

Nothing adds so much to a person's appearance as a fine thick head of hair of even color, and to assure this use only Hall's Hair Restorer.

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Thunder Humor, and

Cancer that has taken root.

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Written for The Better Way.

FORMATION OF COMMUNITIES THE REMEDY.

JOHN G. GRAY.

There is evidently great dissatisfaction with our social state prevailing in the minds of men. The wonderful production of wealth in modern times by means of the division of labor, the employment of machinery driven by inanimate forces, new and extensive discoveries, not only in the methods of production, but in the sources of wealth, and in the ease, rapidity and perfection with which these resources of nature are put into shape suited to the wants of men, are the marvel of our age and nation.

We are told that all men participate in these advantages, and that the poor man can buy more now with a day's earnings than his father could with his; that the comforts and luxuries of life are now enjoyed by a larger proportion of mankind than formerly, and therefore that complaint of our social condition is unreasonable and wicked.

The poor man feels, however, that as a member of society he is entitled to participate in all the advantages which society brings; that he should not only have more comforts than his father had, but, if he performs his part well, he should have his full proportion of the comforts and advantages accruing to the community from the greater resources it enjoys, and this he does not have. On the contrary, he sees wealth, and the advantages which wealth brings, very unequally distributed. A few persons are amassing fabulous riches, while the great majority are struggling to get the bare necessities of life. And he sees also that this unequal distribution of wealth is not made according to merit in all cases, but, on the contrary, some of the most unworthy persons are the most prosperous. Indeed, he sees that, as a rule, wealth does not go to its creators, but to those persons who have no conscientious scruples in taking advantage of their fellows, and by overreaching methods, often secured by class legislation procured by their guilty and corrupting influence, amass fortunes that make Cæsar a pauper in comparison with them.

The desire to get rich is contagious, and the means of obtaining wealth are often as objectionable as the objects sought. So eager do men become in the strife that all the better feelings of their nature are smothered, and a sort of insane frenzy urges them on. No legitimate business, that is, no business that ought to be called legitimate, will bring a man into the possession of a million dollars in a life-time, and one-twentieth part of that sum is enough to satisfy any reasonable desire; yet the goal set by searchers after wealth is seldom limited to one million dollars. And this insane desire to get rich is not content to gain riches by sure and legitimate processes, but the hope to become suddenly rich leads men to adopt doubtful—often hazardous methods—which in the very nature of things must generally end in disaster; this in many cases is followed by loss of moral character, and this often ends in insanity or something worse.

The insatiable thirst for riches we have referred to grows out of two motives; one to gain a social standing above their fellows and belong to the "aristocracy of wealth." This gives them control of patronage in politics and in social life, by means of which they gain offices and social distinctions. Out of this millionaire class nineteen United States Senators come, beside a host of inferior officers. "Society" in New York consists of four hundred persons, so many and no more, all of this class; and every city, village and hamlet in this country has its "society" also, being a small clique of persons in every community recommended to each other by their wealth alone.

The second motive for striving after riches grows out of the methods of getting it. Everyone is trying to overreach his neighbor, and fortunes are so frequently lost by speculation, bad investments and foul play that no one feels secure. Perhaps no ghost so haunts the miser as the constant fear he suffers of ending his days in the almshouse.

This discontented state of mind manifests itself in the eagerness with which men seize on new expedients for relief. The Knights of Labor, Single Tax, Labor Unions, Nationalists and Farmers' Alliance are all exponents of this discontent. Edward Bellamy's "Looking Backward" had a sale that was perfectly astonishing, and the secret of that sale was undoubtedly a hope of discovering some means of escape from the difficulties under which men are now laboring. All these different organizations are doing a good work in their way, and are aiming at correct principles; but they hope to gain their ends by political actions alone, and it will necessarily take time to gain them in that way—it may take a long time; all cannot expect to gain their ends in the exact form they are seeking them, and in the meantime no relief comes. Is it not well to seek for present relief while working at the political problem?

I think all reasonable men will admit that labor is not receiving its due reward. That land and its natural productions are of right the common property of all mankind, as much as air, water, and other natural elements, which are the free gift of God to all men and not to any particular man or class of men. That

the way for men to gain their ends is to unite in a common effort. That when population becomes numerous it is necessary for men to yield some of their natural rights to the good of all, so that no one can any longer take possession of land when and where he pleases, but society must regulate his possessions, and by consulting each individual's taste and ability, assign him his place in the social fabric.

I think we could find a remedy for the evils we are suffering, in part, at least, by the formation of communities organized according to the principles of several of the organizations above named, and thus get some present relief while working to leaven the lump with our principles. I am aware that, as a rule, communities have failed to accomplish the ends sought, but I believe the fault has been in the object sought, or in the mode of organization, and not in the principle of community organization itself. As a rule, a set of "cranks" have undertaken to organize communities on principles not in harmony with the nature of man, and such efforts will always end in disappointment and failure.

The early disciples of Christ formed a community (see Acts 4th, 32d, *et sequa*.) which appears to have come to naught for the reason that it was not organized on business principles, but seems to have been a temporary expedient calculated to last only a few years at most, when Christ, as it was expected, would come again and establish his permanent kingdom on earth.

In the early part of the present century, George Rapp, with a number of followers from Württemberg, Germany, organized a community called "Harmony," in Butler county, Pa., on religious principles, which was for a time very successful and prosperous; and after many vicissitudes of fortunes, two changes of locality, and adopting various phases of religious belief, still exists in western Pennsylvania, and is immensely wealthy. But they have of late adopted the practice of celibacy, and made that a cardinal principle of the organization. Thus having placed themselves in opposition to the law of nature, they cannot expect to prosper in the full sense of that word.

The Shaker communities are in the same line of opposition to nature (being celibates), and are limited in their usefulness for the same reason.

The Oneida community in central New York went to the other extreme, and were charged with being "free lovers," thus bringing themselves into disrepute.

But in all these communities, except that established by the Apostles, their material prosperity has been very marked, they invariably obtaining with apparent ease not only an abundance of the physical means of living, but in a short time a great surplus, rendering the communities immensely wealthy. Where there is prudent management this must always be the case, for in a community all the advantages growing out of united industry and effort, such as division of labor, personal interest in the results of labor, choice of occupation, adaptation of means to ends and prudent supervision may be, and usually are, secured; thus getting the most and best results, as well as the greatest happiness of the workmen.

It may be interesting to remark in what ways a community is calculated to secure the physical blessings of life as well as develop our better natures. In the first place, let us consider what we need in this world in order that we may get the most good out of it. I think that an abundance of food, clothing, fuel, shelter, educational advantages, and whatever else may be thought of as contributing to the wants of this life, with moderate labor and an assurance that these blessings will be continued to us and our children as long as we obey the reasonable requirements of the community, would be elements of worldly happiness; and all these could easily be secured to us in forming a community. I admit these are not enough to insure complete happiness, for "man cannot live by bread alone." Each member should feel that his or her manhood and womanhood are not impaired by the arrangement; and further, each should feel that he or she is equal in community rights to every other person in it; that no greater burdens can be imposed on one than on another without consent, and that the welfare of the community as well as its dignity and usefulness is measurably committed to each member of it. The hours of labor should be regulated and limited to physical wants, so that there may be opportunity for mental improvement, and a cultivation of the graces and humanities of life. Among these may be included innocent games and dancing, giving to all, but especially to the young, such refined social enjoyment, and rendering the community so attractive that its members would have no occasion to seek for amusement under less salutary influences. In such a community there would be no occasion for each member separately to secure either fire or life insurance, for the articles of association would be his insurance policy. When old age or inability to work overtakes a member, he may rest assured that his wants will be supplied, and that his dear ones will not suffer for lack of the comforts of life when his providence and care are withdrawn. I think a person would be more apt to recover in sickness, and would have more comfort in

death under such a state of things. But one's moral nature would be more developed with such environment than by the selfish and grasping system we are now under. Selfishness would be well nigh eliminated for there would be no occasion for its exercise. Indeed, this would seem to be the best ideal of a Christian community.

But how may a community be organized so as to secure all these blessings? I think it is not difficult to conceive how one could be formed to secure most of the advantages we have named. Whether it would be the best form possible would depend on experience.

Such communities have generally been based on some religious idea; and in most cases on some cranky idea at that. But I think we may be sure that the community based on such principles is not likely to be permanent, from the fact that all true religion, (and such only can satisfy a rational being) must be expansive and hence open to free thought and inquiry. Religion is not, and from its very nature cannot be a constant quantity. Hence, no man and no generation of men have the power or right to bind the consciences of their successors. And religion is largely a matter of conscience. Let it be a cardinal principle of the community therefore that it shall, like our national and state constitutions, provide for the freedom of religious belief, and that in a practical way, so that the community standing of no one shall be impaired by his religious views so long as he does not offend other members or good morals by unseemly demonstrations or meddlesome interference with the rights of others. Moral sanction should be the only means of proselytizing allowed in such matters. It is far better that a community should be divided on this subject than that they should have a community church, which in time would be outgrown by its members, when it would become a dead, formal thing, and its members a set of hypocrites. In religion as in politics reason has nothing to fear from discussion, and as Jefferson says, "error of opinion may be tolerated where reason is left free to combat it." Not that I consider religion of no or little moment. It is too mighty an interest to be cramped up in a narrow, selfish creed.

Having disposed of this bone of contention, which has always been a source of distraction rather than of harmony, the temporalities of the community are next to be considered.

The first thing to be done would be to obtain a charter giving to the community certain corporate powers. This would be in the place of and would be in fact its constitution. These fundamental principles and powers should be few in number and well defined, leaving all doubtful powers and expedients to be regulated by by-laws which could be changed as circumstances change, but its great cardinal principles, such as, equality of community rights in all things, should be well defined and so fixed in the frame work of the community that they could never be changed and the community endure. I say "community rights" in contradistinction to social rights; for the latter are a more private interest and will depend on taste and fitness for social communion.

Those who become members of the community would contribute to it whatever means they possess and the amount of their contributions and the time of entrance should be accurately noted in a book kept for the purpose. The whole amount thus contributed would be invested in a "Plant," consisting of as much territory as their means would allow and leave sufficient to erect their buildings and leave a working capital for engaging in such business as they might determine to follow. As a prerequisite to the determination of the latter question the trades and different pursuits of the members would have to be ascertained; for each should be permitted to follow the calling for which he or she is best adapted so far as that can be done, as success in community life as well as in any other mode of living, will depend to a very large extent on the division of labor, the mode of applying it and the aptitude of each member to perform the work assigned him. This not only contributes to the prosperity of the community but more especially to the perfection of the products and the happiness of the workmen. The division of labor would extend to every member of the community, including females as well as males, for all would have a part and lot in the matter. It would be a common interest and no drones should be provided for, unless for such as are sick, or unable to work from some other cause.

While the family relations should be strictly and sacredly maintained, it has been found more economical and best in every way that the different members should eat at a common table and have their washing done at a common laundry; for by that means the taste and aptitude of each member is consulted and utilized in doing the kind of work for which he or she is best adapted; all causes of jealousy are removed, and no room left for suspicion that one member is faring better than another, and the best results in every way are secured. It should be obligatory on each one who becomes a member to remain, or at least

let his means remain in the community for a certain length of time; say three or five years after the community has been organized so that he could not by withdrawing it, cripple the community at his will or whim. But in case a member should become dissatisfied after a reasonable trial, he or she should be permitted to withdraw and take out what he contributed with him, and with it a moderate interest on the same for the time he has been a member; say three or four per cent. This provision would be in the first place just, as no one should be compelled to live where he does not wish to; but it would also be for the best interest of the community, as such members would be rather a source of weakness than of strength. And there should be other provisions also looking to the sifting, harmonizing and purifying of the community, such as these: When a member becomes unruly or when he becomes offensive from any cause, or in case he or she should refuse to perform his reasonable share of work, when found able to work, the community should have the power to exclude such offensive or unruly member after proper persuasion and admonition to reform. There would thus be a safety valve in both directions. The member would be permitted to leave when he finds his surroundings uncongenial, and the community would also have the power of excluding unruly members. This would seem to be a necessary provision in starting such a community. When once under way I think there would be but little occasion to enforce it.

No reasonable person should object to becoming a member of such a community, unless he wishes to retire from society and live by himself; for it appeals to the social and charitable feelings, and seems to be the most practical way of giving exercise to them. Each member would there have all the physical and social comforts to which he or she would be entitled and these blessings would be made sure. And I think the burdens of life could and would be thus equally distributed; for each member would choose his and her own kind of work; and it is right and no hardship that every able-bodied person should be compelled to earn a livelihood by doing a moderate share of that kind of work to which he or she is adapted.

If the community were quite extensive, say covering an area of six miles square, or a whole township, the eating house could still be made accessible by means of electric railways and other means of rapid transit, thus bringing all parts of the community virtually near to each other. What would be still better, the whole community could have their residences in near neighborhood of each other, thus forming a hamlet or village where the school house and community store would also be located. There would be but one store, as it would be run for convenience only and not for profit. There would be no selling goods to members above the cost at the store.

It would certainly be a relief to mothers, for instance, were they permitted to devote more of their time to the nursery and less to the kitchen and laundry, while their children were of a tender age; and I think the community would also be benefitted by having more happy and healthy mothers and better regulated children. But this would be only one out of countless advantages to be derived from such a system.

Of course the government and internal regulations of such a community would be purely democratic. That is, each member would have an equal voice in the election of officers or managers, and these would be elected at stated times and their work would be subject to visitations; so that no wrong need be long concealed or unpunished. All members would be eligible to any office or place or trust.

As has been said above, there need be no doubt that such a community could be prosperous in a pecuniary way. Whether they would be moral and happy would depend upon themselves, as it does in all forms of community. I think the removal of the great cause of selfishness and the constant interest and wish of each member to promote the general good, would bring about a purer and better kind of morality than is now generally prevalent. I think it would prove to be a grand success; and if successful would be an object lesson of incalculable value.

The Harmony and the Oneida communities above named and the Shaker communities wherever found, all show a wonderful state of prosperity in worldly things; and I think all show that a community of goods and a community of rights can be enjoyed.

Written for The Better Way.

THE NEW BIRTH.

M. R. PECK.

Inspirations on "The New Birth" recently printed in THE BETTER WAY, from Messrs. Hull, Cooke and Brigham, not being wholly in accordance with my inspiration, I therefore desire space in your excellent columns to record a fourth inspiration on that Christian text.

My standpoint is that the New Testament is a book compiled and mostly written more than three centuries subsequent to the beginning of our Christian era, and was only allowed as authority after being fully revised by the great(?) Constantine for the purpose to which it has ever since been used.

Undoubtedly much of the writings of the book was culled from very ancient writings found in the Alexandrian library which was burned when about to fall into the hands of the enemies of Roman Christianity.

That incidents in the life and acts of Jesus were drawn from history is shown in the account of the fall of the tower of Siloam, which is also given by Josephus as taking place while he was in Jerusalem, which must have been some forty years subsequent to the date of the crucifixion, and none but a hypnotized person can believe that that tower had two fits of falling.

There are many incidents recorded in the New Testament which are undoubtedly the acts and sayings of powerful mediums, but many are blindly given and are misleading—such as the increasing of one's height a full cubit, the changing of the color of the hair in personation; the covering the light in the seance room indicating weakness or fraud in the medium. The story of the sheep and goat was culled and distorted from a scientific discussion of the precession of the equinoxes. The sign of the goat passing into the cold region of winter where the chattering teeth, the watery eyes and wailing from freezing cold are true indications of severe winter, while the sign of the little lamb (Aries) passes into the green fields and babbling brooks of summer. The story of the brimstone fire and worm that never dies, which has caused countless millions to mourn, was drawn from a very ancient sunworshiper's discussion of the most orthodox manner of disposing of corpses; nothing but nonsense can be made by substituting soul or spirit for corpses in this story.

The three ways of disposing of corpses are recorded thus: Buried underground where they are eaten by worms is denounced. 2nd. Cremation, where the body is burnt in a furnace, and brimstone is thrown in to mitigate the foul effluvia arising from the burning corpses is also spoken against, but the most costly and spiritual way was approved, viz., that of preserving forever by mummifying, although the crematory fire was originally drawn from the Father, the Sun, thus being considered holy fire. Those sunworshipers who could afford the expense of preserving the bodies of their dead also consigned the soft inward parts of the body, as well as the brains, to the holy crematory fire; the reference to the wound in the left side was in accordance with the usual procedure; the cavities made in the skull and body were then filled with "an hundred pounds weight" of preserving ingredients. After this being done, it is required of every Christian to believe that this same body of Jesus was resurrected—came to life. This fact is called the gospel good news, and everyone disbelieving it is eternally damned by the risen spirit of the lowly Nazarene (Mark 16-16 ii) yet none but a fully hypnotized person ever did believe it.

Now, it is well known that a belief in reincarnation has prevailed with some sects from ancient history up to this time. Jesus was a believer; Nicodemus was an unbeliever, and puts the question that all unbelievers put, and the answer was the same that all unbelievers receive, viz., we don't know. The real answer was to Nicodemus personally. "Ye must be born again," showing that he was born minus the spiritual faculty, therefore could not enjoy life in the spiritual world, consequently must re-enter a mother and be born more perfectly; but how? Without spirituality souls are very diminutive; those individuals who are accused of having small souls are niggardly, miserly, dishonest, accumulating without regard to others' needs or necessities. Their infinitesimal smallness is described by a preacher who was troubled to collect his small salary, thus: "There are members of the church whose souls are so small that there is room enough on the point of a cambric needle for a dozen of them to play football." It would be readily seen that such souls would have no difficulty of ingress to a mother. In this light it will be seen that all are not required to receive the new birth, but in the nonsense of the compilers of the New Testament and the Christian church have shown this old dogma of a second physical birth, of its significance, and substituted what is known as change of heart, getting religion—born of God, new birth; these all being brought about by hypnotizing or religionizing persons, causing them to believe as true the most nonsensical and absurd dogmas that the mind of man can imagine. The origin of some of these phrases may be gathered from the researches of Gerald Massey in his his-

torical Jesus, where in the temple at Jaxor, built sixteen centuries previous to the Christian era, are engraved the original of the birth of Jesus, as found in the book of Matthew. The purpose of these engravings is ascertained by ciphering the meaning of the hieroglyphics accompanying them: "There is one God, having a head like a bird, denouncing to the virgin that she is bringing forth a spiritual child; next, a spiritual God, having a head like a lion, passing to her spiritual impregnation, after which the virgin is seen sitting on the midwife's stool, pushing to the nurse her spiritual child, (this is being born of God); after this the child is being enthroned by the spiritual God, who, three wise men, with their hands extended to the child, the right hands giving temporal gifts and the left hands giving spiritual gifts. This is the origin of the phrase, "Spiritual gifts."

There are in Bible stories much showing that they are novels, and some appear to be written so that they may be mistaken for truth; thus in the story of Jonah and the whale, which is undoubtedly a fable, yet Jesus declares that as Jonah was three days and three nights in the whale's stomach, so shall the Son of man be three days and three nights in the heart of earth. In other passages it is recorded that Jesus in those three days was in hades (heart of the earth) preaching to the souls of the Antediluvians that same gospel good news, viz., the resurrection of his embalmed body, and those souls who could not believe the story of the humble Nazarene were sentenced to never ending torments in the fire and brimstone of hades.

My impression is that the above exegesis of the Scripture treated of is true, but many will demur.

"THE MONEY QUESTION."

To the Editor of The Better Way.

Wishing to offer Wm. Penrose & Son my thanks for their article on "The Money Question," I must do so through you, as they do not give their address.

The belief that gold and silver alone is money, or that they are money at all, is just about as absurd as the venerable old nonsense about Adam's fall and vicarious atonement.

It is seldom that we see so much good, common sense truth on any economic subject as is contained in Penrose & Son's article of less than a column.

The Scientific American said years ago that gold and silver were the money of barbarism and that paper was the money of civilization. Gold and silver are not money any more than any other metal, and when your correspondents told readers that the "fiat" of the "be it enacted" is what gives the so-called precious metals a fictitious value they explained the whole matter. Yes, just "reverse the situation" and demote gold and let all the commercial nations put their fiat stamp on silver alone and no one can predict how great would be the depreciation of gold. The law, brought down from barbarous times, arbitrarily compels us to use stamped gold, silver and nickel for money, when paper would be better in every way and cost but a trifle.

Every word said or written about intrinsic value, redeemable money and the money of the world, is downright "bunk and bosh."

Protectionists berate free traders for adopting England's free trade policy, but we never hear a word from them about our slavish adoption of England's infernal financial policy by which she has kept her own working people in slavery, and is now robbing half the world. Oh, no, a money which could not be cornered nor contracted and inflated to suit labor robbers would not suit Lombard and Wall streets. The government furnishes the banks with its endorsed currency, as good as legal tender for most purposes at one per cent., and a terrific howl is raised at a plan to loan farmers legal tender, as good or better, at twice that interest.

Most of the poverty and financial ills of the world are due to accursed usury. If interest is paid at all, it should be paid directly to the general government at a very low rate.

Yes, yes, "give the farmers a chance," give every body a chance. Let every one who earns a living have a living, a decent living.

THE BETTER WAY and other spiritual and liberal papers are beginning to take up and discuss economic questions. They are right, eminently so—may the angels—spirits of Jefferson, Tom Paine, "Swearing" Bill Allen, Hendricks, Abraham Lincoln, Garfield, R. E. Lee and John Davis unite over there to help us mortals to raise up "fallen man." C. E. TOSBY.

Empire of Peace.

FRANKIE MURPHY.

Every discordant thought against others is a sword, and calls out from others a sword in return. The thought you put out you receive back—of the same kind. The coming empire of peace is to be built up by reconciling differences, making friends of enemies, telling people of the good that is in them rather than of the bad.

SENOR CASTELLAN, professor of history in a Spanish university, is a Spiritualist. "I believe," said he, "that I communicate with beloved ones lost to my sight during this my troubled earthly life."

Written for The Better Way.

COMFORTS OF THE SPIRITUAL WORLD.

APRIL 1900.

And Oh! in that future and lovelier sphere, where all is made right which so puzzles us here.

Where, in the light of that region sublime: Where the soul, disenchanted of flesh and of sense,

Unreserved by its trappings, and shows, and pretence, Must be clothed for the life and for the service above

With purity, truthfulness, meekness and love.

Spiritualism is not in antagonism with the teachings of Jesus Christ; on the contrary it has been given to the world by an Alwise Heavenly Father as a key by which the saying and teachings of Jesus Christ can be more perfectly understood, and appreciated in the life of man. Any mystery that may in the eyes of the world surround His teachings, Spiritualism can make plain. The doors of heaven are opened and the angels of God are coming forth in myriads to help poor benighted man to place his foot on the first round of the ladder of truth, and to give him strength to reach the heights of knowledge, on whose apex the eternal life begins.

Spiritualism comes to establish the common fatherhood of God and the brotherhood of man, to do away with all sectarianism, creeds and dogmas, to establish God's kingdom on the earth, that "His will may be done on earth as it is done in heaven." He requires no ceremonies of pomp and splendor in His church; He requires no magnificent temples to be reared in the land, where-in man can prostrate himself in mockery, but rather would he have the millions of money expended on these edifices applied to the poor and starving millions of human things, who have been overtaken by poverty and are suffering for want of bread.

And Jesus said: "In my father's house are many mansions, if it were not so I would have told you." "Universal infinite space is the Father's house, and in it there are many mansions."

From the unimpeachable testimony of those with whom it has been my blessed privilege to converse—denizens of that invisible world—they all bear testimony to the fact that in that world there are houses wherein the spirits dwell. That world is not a cold, barren plane, but it is one of exquisite, delightful landscape of hill and dale, mountains and plane, lakes, rivers and streams of water, of whose beauty the finite mind can not conceive; dwellings in the midst of Paradise, gardens of flowers, whose beauty and fragrance perfume the atmosphere, making it one of delight and happiness.

The spirit world is a world like unto this—in a general sense. The inhabitants live together in families, societies, communities, towns and cities. Like seeks like, that is those of similar loves and affections naturally affiliate. As for instance several families whose loves and affections are for a certain good are drawn together for the purpose of accomplishing that good by bestowing and administering it upon those who have emerged from darkness into the light, and are seeking goodness for its sake, the goodness in them is developed and they pass on. The dwellings, or mansions of the spirits correspond to the life of love of the spirit; they are therefore in great variety. In order to give a more appreciative idea, we will begin at the lowest state of the spirits and their dwelling places.

Richness, glory, splendor, pomp and circumstance of the material world availeth a man as naught in spirit life, and if his life on earth has been one of avarice and selfishness, the most abject poverty and squalid wretchedness will be his portion of the spirit world—for a time at least from his magnificent palace of the material world, when the heart ceases to beat, he drops from his high estate to dark, cold, dreary, unforbearing state of life. No shelter wherein he can seek protection from the worse than wintry cold and dampness, he is glad to find a hovel, yes, a hole in the side of the hill wherein he can crawl for protection. If he succeeds in this, the probabilities are, he will be glad to get out again for he will find the only companions that are his, are filthy, slimy lizards, snakes, and every creeping thing corresponding to his selfishness and avarice. Or he may find a hut or hovel built of mud and sticks, damp and slimy within, and his companions the same as before stated. Every good, every truth, every virtue has its opposite, in wickedness, falsity, and uncleanness. A spirit on entering the spiritual world at once finds his or her level, or rather, plane of life, corresponding in the minutest detail with every principle of life which he has made his own while on earth in living, hence it is that which in the physical world seems and appears to him as great and glorious and delightful, if it comes to him by avarice and selfishness, which are the lowest evils man can possibly have, he will find on entering the spirit world the plane of life already described.

But the ever merciful Father cares for those poor creatures, even there. He sends His messengers of love and mercy to temper the misery there lived, to enlighten the dark and benighted spirit in the truths of life, by inciting aspirations to a higher life, and little by little through much suffering, trial and tribulation, the spirit will gradually see at

first a glimmer of the light of truth, and if his aspirations will urge him on he will at last emerge into a brighter life and if his longings and desires are true, he will become a helper to the angel messengers, and penetrate with them into the darkness he has left, and seek out and help raise up those in a state similar to that which he was in.

Written for The Better Way.

SPIRIT EXPERIENCE.

MRS. D. A. MCHIRISTY.

My experience with Mrs. Lizzie Fulton, an independent slate writer, now of San Francisco, Cal., was something wonderful and beautiful. The slates were cleaned and given to me for inspection, and was then asked to write the names of those whom I desired to hear from. I did so; and folding the paper together the medium told me to place my hand over it on the table. She then laid a slate upon the table, and after a few minutes told me to take up the slate. I did so and found it written full, from one of her guides. She then placed a rubber band around two slates, instructing me to place my hands upon them at the same time. She took them and held them on one of my shoulders. I could hear the writing as plainly as though I was writing myself. When finished I was told to open the slates. Beautiful messages written in red, green, pink and blue, were on them.

As a materializing medium, she is also grand, and many who have attended her seances have become converted and doubt no more. Many of my friends have come and given me words of comfort and have soothed the troubled heart and lifted the dark cloud from around me and shown me the brighter side when the heart with anguish was breaking. One of my little friends who comes to me, on one occasion, put her loving arms around my neck, kissed me, and then began to dematerialize while I still held her hands.

Mrs. Fulton's dark or physical circles are marvelous. She places the slates given her, under her chair or where the spirits direct. At one of her circles I received a beautiful picture on my slate.

At the right side of the slate, is a tree bearing fruit. It looks like what is called the tree of life. A landscape with the sun just sinking below the horizon. On a rustic bridge near the foot of the tree sit two people a man and woman who seem to be gazing at the beautiful scenery before them at the end of the bridge; there the path begins that leads from the bridge to the blue etherial Heaven, where is a beautiful mansion all illuminated, and below this picture is written.

"The pathway of death leads to life immortal. Henry Ward Beecher."

Let whoever reads this imagine the most perfect of nature's scenery, and then on wings of love look beyond to "My Father's house where many mansions be" and you will have the picture complete.

I am having the slate framed, and shall prize it more than all my souvenirs.

Written for The Better Way.

SPIRIT MANIFESTATIONS.

E. LINDNER.

It is mainly through reading the weekly reports of spirit manifestations in the instructive and always welcome BETTER WAY, that the writer has lately become a convert to the beautiful and peace inspiring philosophy of Spiritualism, or rather to its phenomenal phase, for he finds that its ethics do not differ in any respect from the religious views, to which he has held for a long time, and which were evolved during years of distressing doubts and skepticism.

He fully recognizes that its religious principles, which are in perfect harmony not with the Christian church, in as much as it lays greater stress on its creeds and dogmas than it does upon those grand and fundamental principles of love, taught by Jesus of Nazareth, which if followed would lead me to a higher and nobler life, are of much greater importance to the individual soul, than the astounding spirit manifestations; yet in view, that these phenomena brings convincing proof of our immortality and lasting happiness to many a despairing soul, and that through them, in their various forms, we awaken the interest of the world to our philosophy, they are of almost primary importance in the present stage of our spiritual work.

This being so, perhaps unfortunately, it behooves the writers and reporters of occurrences at our seances to constantly bear in mind that to bring conviction to the investigator and skeptic, the reports must be written in a most precise and careful style, for if they create doubt, or fail to satisfy the readers scrutinizing intellect, the rest of the paper, no matter of how much value, will be read in a biased frame of mind, if read at all.

This preciseness, I am sorry to say, is not always attained, and the result is as it was in my own case for months or years it not only fails to bring conviction, but produces active repulsion.

Take for instance the interesting article on page 3, in THE BETTER WAY of April 4th, entitled "Slate Writing." Here the writer says: "In my experience I have found that independent slate writing is the most preferable and satisfactory mode of investigation, especially for the new and early investigator, etc."

With this opinion I fully agree, for it is slate writing through the mediumship of Mrs. Mott Knight, that finally brought conviction to my mind.

The writer then goes on; "I know of an instance, where a friend of mine took with him a question of great importance, but expressed in not over a dozen words, sealed in an envelope, and placed between the slates."

The answer given to him was so concise in detail and itemical intelligence that it covered six pages of foolscap paper, closely written.

This certainly should and would be wonderfully convincing, if the writer had explained beyond reasonable doubt, how the insides of a double slate, which are generally small, could contain enough writing to fill six pages of fools cap paper closely written. Was the writing on the slate microscopic? Or how?

Convinced as we are, that no religious doctrines of any age or clime are as well calculated, as ours, to call men from their present sordid aims to a better and more spiritual life, and none, that has the power to exchange the universal dread of our material dissolution into glorious anticipations it is not only our happiness but our duty to make converts to our philosophy, not as the Christian church, for selfish gain, for there can be none, but for their own spiritual advancement and happiness from now and forever.

MATERIALIZATIONS AT THE CAPITAL.

To the Editor of The Better Way.

The seance proposed by the Board of Managers of the First Spiritualist Society to test the honesty and genuineness of Mrs. Ross as a materializing medium came off on Monday evening 13th April. There were fifteen persons in the circle, eleven chosen by the Board, and four—two of whom was your correspondent—by the medium. After a committee, one of whom was Mr. Edson, president of the Society, had examined the cellar and kitchen, over which the seance rooms are, to see that no traps or other nefarious means of secret communications into the upper rooms existed, the doors communicating between the seance rooms and the hall were closed, locked and sealed by the Board's Committee, also the blinds of the windows opening out of the cabinet rooms into the yard were closed and sealed in the same manner. The medium was invested with a black cambric sack which was drawn up about her neck. The drawing strings was passed through the wires of the cage and sealed to the frame outside. The door was closed and locked with a patent lock.

All the preliminaries having been made to the satisfaction of those in charge, Mrs. Wolff, asked permission to speak a few words for Mr. Wolff. As nearly as she can gather from her own faint recollection and the reports given her by those present his remarks were as follows: "This is intended by you as a test seance. You have put the medium under such conditions as will establish her honesty should manifestations occur. So far, so good, but there is a consideration you should take into account in summing up this seance and its results with which the medium has nothing to do. Have you been as careful to consider us, and to give us the best facilities for manifestation as you have been of the material conditions? Have you been careful in selecting the personnel of this seance to secure minds free from adverse prejudice? Have you taken care not to bring into it any positive disbelief in or deep-rooted doubts of the phenomena of materialization. Have you been careful to come here honestly desiring, and devoutly expecting, the vindication of the medium? These are the things which from our side we regard as factors of success. We ask you to do all you can to harmonize yourselves and give us the best conditions you can. It is far easier for us to overcome material, than mental conditions. As hindrances your bolts and bars, seals, cages and bags, count for far less than the ironclad prejudice and determined disbelief of so-called honest investigators."

After the lights were put out it was perhaps four or five minutes, which were occupied as usual in singing, before any manifestation occurred. Then a female figure clad in white stood at the curtain. She was followed by others. Little Patience Adams, a child cabinet spirit manifested. Then Mr. Wolff came and I went up; after a little he took my arm and came out into the room and gave greeting to those present, but from the chairs only the outlines of his form could be discerned. He said that in what I had said I had voiced the thoughts he wished me to. He said he could not owing to certain elements in the circle manifest more strongly much as he desired to do so.

Mr. Higbee, one of the gentlemen present recognized his mother. Mr. Edson's daughter came to him, and gave his grandfather, Mr. Higbee an excellent test. Dr. Julien's daughter, Laura, who passed on a few months ago, came to him and was fully recognized. Mrs. Saylor was called into the open annex cabinet attached to the cage and there saw three materialized spirits at once. Many other presences appeared, some of which were recognized and some not. Among these was "Ed. Wheeler," and on several occasions two and three forms appeared at one time.

After a seance of little more than an hour, the control directed that the curtains should be drawn and the gas lighted. Then the committee opened the cage, broke the seals that held the gate, and freed the medium. Windows and doors were found with seals intact. There was absolute proof that no confederate could have had access to the rooms. It is needless to say that those of us who believe in materialization and did not need or require this test of Mrs. Ross's honesty were delighted. As well pleased also, were the committee in general. They gave full testimony to their satisfaction. They could not without denying the testimony of their own senses and an insult to their own intelligence and otherwise. Nevertheless some were silent, and one insisted notwithstanding the examination that had been made, that there was a trap in one corner of the room, and Mr. Ross was obliged to get a chisel and untack the carpet in order to convince her. That spirit of stolid unbelief which will not be convinced, even though one should rise from the dead, still exists, and the worst wounds that Spiritualism receives are given "in the house of its (so-called) friends."

The result of this seance was very properly proclaimed by Mr. Edson from the platform of the Spiritualistic Society the following Sunday.

LITERARY.

Citizen's Money: A critical analysis in the Light of Free Trade. A lecture by Alfred B. Westup, delivered in Chicago under the auspices of the Society for Economic Inquiry. With Appendix. Price 10 cents. Published by "The Mutual Bank Propaganda," 343 Michigan avenue, Chicago, Ill.

The Music of the Spheres, by Daniel Fraser. Dedicated to the consideration of Robert G. Ingersoll and to others like-minded. Some of the contents are: Theology is not Religion, Man is an Enigma, The Evolution of Man, Man a Duality, Spiritual Manifestations, Divine Attributes Inhere in Man. For price and pamphlet address F. W. Evans, Mt. Lebanon, Columbia Co., N. Y.

Hypnotism. This subject, which is now attracting such wide-spread attention, and about which there is such a difference of opinion, is considered practically in No. 3, of the Fowler & Wells Library, under the title of How to Magnetize; or, Mesmerism and Clairvoyance, a Practical Treatise on the Choice, Management and Capabilities of Subjects, with Instructions on the Manner of Procedure, by James Victor Wilson. Price, 25 cents. The benefits of Mesmerism and arguments in favor of it are given, with rules for the selection of good subjects, and the processes explained, with miscellaneous observations. Somnambulism and Clairvoyance is defined, counsels and cautions, with advice to subjects, are found, and the value of mesmerism as a curative and an aid to physicians is quite fully considered. The work closes with a valuable chapter on Animal Magnetism as a therapeutic means, written by Dr. Fleming, and read before the Medical Society of the County of New York, in which the accounts of remarkable cases are given and references to eminent authority intended to show that animal magnetism is an established fact. This may be read with profit by every one, whether specially interested in the subject or not. It will be sent, postpaid, on receipt of price in stamps, 25 cents. Address Fowler & Wells Co., No. 775 Broadway, New York.

Testimonial.

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Just So.

To the Editor of The Better Way.

The opposition to Spiritualism had a pretty good reply in a recent issue regarding the allegation that it is liable to set people crazy. Here is another one that comes in good time, and you can publish same if you wish. From the Evansville (Ind.) Evening Tribune of April 1, 1891:

The train on the Mt. Vernon branch this morning brought a crazy girl from Owensville, to be placed in the Southern hospital. The unfortunate girl had gone insane on religion, and it required two men to hold her in her seat. When the train emerged from the train on its arrival here, the girl was crying at the top of her voice, "Everybody join the Methodist Church."

We, as Spiritualists, have far less reason to become insane than almost any of the numerous "faith religions," as ours comes from "Headquarters," nothing second-hand about it.

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"Some time ago my wife's hair began to come out quite freely."

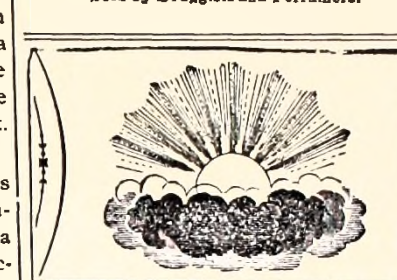
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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to testify to this statement before a Justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

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Written for The Better Way.

"DOCTORED" LEGISLATION.

L. V. MOUTON.

At every session of the Michigan Legislature the M. D.'s turn up in full force (aided and abetted, in fact under the leadership of the professors of the State University at Ann Arbor) with bills to create a monopoly of the practice of medicine, &c. Heretofore there has been much conflict among the various schools of practice, principally between the allopaths and homœopaths. The former trying to shut out all others. Now, however, they have buried the hatchet and pooled their issues. The allopaths, homœopaths and eclectic, have combined and are even willing to take in the physio-meds. In fact, are willing now to take in anything that is "physic" or physical and draw the line at the psychic, so now it is the combined "pathies" against all clairvoyants, mediums, magnetic healers, Christian science, faith, prayer and other like cures. They finally agreed to recommend a bill "which they could all support." Its leading provisions are: A State Board of Examiners recommended by the State associations of the schools named and appointed by the Governor, to be at all times three allopaths, three homœopaths, two eclectic and one physio-medic. All applicants to be examined in the fourteen studies named in the bill and such others as the board may deem advisable. They shall also have attended not less than three courses of six months each, &c., &c., and license can be granted by consent of not less than eight of the board. Practicing without license to be misdemeanor to be fined not less than fifty nor more than a hundred dollars, or ten to seventy days in jail, or both fine and imprisonment at discretion. Fee \$10, to go to the Board.

Practicing is defined as "appending the letters M. D. or M. B. to his or her name, or for prescribing, directing or recommending any drug, medicine or other agency for the treatment, cure or relief of any wound, fracture or bodily injury, infirmity or disease."

These are the essentials of the bill as recommended by the doctors. The balance of it relates to the management of the board, recording and revoking licences, (the board to revoke any or all licences at pleasure) jurisdiction of courts, duty of officers to prosecute, excepting all now duly registered under present law, &c. The committee were to meet again and receive the report of the doctors, but owing to a prolonged session of the House, could not do so. Whether an opportunity to be heard against the measure will be had remains to be seen. We hope to get a hearing before the committee reports upon the bills.

Under this law, if passed, nine men practically appointed by organized bodies of doctors (the Governor's appointing would be a mere matter of form) can license or revoke license at pleasure, and no one exhibiting any education or knowledge differing from their notions would be likely to get a license. It would be as fatal to know too much as to know too little. An applicant must answer in accord with their ignorance and prejudices as well as their wisdom. Suppose some medium or Christian scientist should be able to answer according to the books in the fourteen branches named and such others as they might choose and by virtue of some knowledge other than that of the board, should answer wrong, in their opinion, or should disclose knowledge of means peculiar to applicant's practice for healing the sick, would eight of these nine agree to license such an one? The writer has seen a woman in the condition of "trance" or "control" examined in the very studies named in this bill by three learned M. D.'s, two of whom at least were graduates of Ann Arbor, and she gave evidence of greater proficiency

than all three combined, yet in her normal condition was not able to do so. There are many such able to do good work for the sick. Would such men examine such applicant in such condition and license them to practice "in a trance?" The question answers itself. They would examine her for lunacy instead, and send such to prison in an insane asylum as they now often do. Suppose when asked how they would diagnose or treat certain cases, or that applicants should disclose that they would apply any "psychic" process whatever, what would their ability to answer their other questions avail? But why suppose further? This bill proposes to establish an absolute monopoly of any or all means of relieving the sick and ailing in a board of nine men selected by self-constituted societies of doctors, and they will of course make short work of all and everything outside of their pet "pathies."

We asked one M. D., suppose your licensed doctor should give up a case to die, and some one should lay on the hand and without drugs or medicine cure or heal the patient, would you fine and imprison such? He replied emphatically, most assuredly I would, and he was one who a short time ago was exceedingly anxious to protect the "poor dear people." Further comment seems unnecessary.

Written for The Better Way.

THE SPIRITUAL INANITION OF THE AGE.

HENRY FRANK.

The courteous manager of THE BETTER WAY has engaged me to write a few articles on the practical phases of Spiritualism as they appear to an outsider who has not identified himself in name or experience with the cult which is distinctively known by that name.

At the outset I am free to say that I know one who so exposes himself to the attack of enemies who flank him on both sides is not making a very comfortable bed for himself to lie down in. Those who refuse to look into the phenomena and philosophy of what its devotees declare to be the new religion, will avow me a fool for so much as paying any attention to what they believe is but the work of fools and of knaves, or perhaps worse—the last display of diabolism ushered into the world by the arch fiend himself. From this circle of course I can expect no charity or respect.

But I also know that the other class, which has so dogmatically espoused the cause psychic phenomenalism as to become as enthusiastically bigoted and uncharitable as the most slavish orthodox is to his creed, will cry out against me thus: "What right has one who confessedly knows nothing or next to nothing by experience to speak to us about it? What right has he to enter our camp in order to criticize or expose if he finds aught for such treatment? We don't care for his praises or his thanks; for we can do well enough without them. We want to hear only Spiritualists; let all others hold their peace and keep their respectful distance from our society, for we are out and out Spiritualists and nothing else."

Well as I have been so long accustomed to face the fire in the front and rear at the same time, I presume I shall be compelled in this instance also to repeat my former experiences, and thereby become the more accustomed to the heated experience which my orthodox friends no doubt believe awaits me in the not far future.

This paper, the first of a series, I shall make introductory and devote to a study of the spiritual inanity of the age and the causes thereof.

That the drift of the educated thought of our day is toward Materialism and pure physicalism can scarcely be doubted. The age of faith was carried to such high tension that when it snapped it caused the mind to oscillate in the extreme opposite direction, and left us either bewildered with manifold doubts or our pathways darkened with the heavy shadows of materialistic pessimism.

Too much belief will soon give birth to lazy indifference, which will ere long crawl from this chrysalis state into the winged freedom of active skepticism. Then follows such commotion as results when nature lets loose another thinker on the planet, as Emerson reminded us. Because so long as our harsh fathers or persuading mother held us in the leash of bigoted ignorance and brainless superstition, we are now rising from the loathsome disgust that overtook us and passing from sullen silence into spiritual antagonism.

We dare now to call a spade a spade, and a lie a lie! We now know that we were duped, drugged and damned by the powerful potions concocted by cunning priests which our foolish parents and teachers forced us to swallow in the long ago. We have now no fear in saying Bibles, creeds, priests and gods can no longer enslave and control us. We have escaped from prison—awakened from the awful nightmare—smitten the shackles from our brains and now sail through the air of thought like birds of freedom—our wings never again to be clipped—our liberated souls never again to be encaged.

The consciousness of freedom, however, is so fascinating, so entrancing, so overwhelming, so exalting, that it has become to many (strange paradox!) a bitterer enslaver and a stouter prison-wall

than those they lately fled from. Some, having escaped imprisonment, so fear ever again to be enslaved that they unconsciously enslave themselves by their very desire for freedom. He who has lived long in the realm of faith dreaming of heaven, of angels, of palms and of limpid waters flowing ever round the throne of God, has grown so literally disgusted with his former insipid stupidity, when once he awakes from his mental paralysis, that he refuses ever again to absorb a single moment of time in discussing the question whether there can be a heaven, angels, or a life beyond. The cry of such is: "All is imagination, fancy and delusion. Such foolishly held beliefs and indulgences turn people crazy, empty the school houses, theaters and churches, and fill mad-houses and asylums."

These people argue that practical physical science is all the world needs. This is sufficient for the requirements of the race as well as all that is apperceptible or attainable by the human mind; all beyond this is not only visionary and mystifying, but impracticable and worthless.

These thinkers urge the practical achievements of the physical and applied sciences and cry down everything that does not turn in the direction of practical and immediate utility. But let such not forget that the idealist has ever preceded the realist in science as well as philosophy. Galileo and Copernicus were at first mere dreamers, battering away at the stolid ignorance of their age until their dreams revolutionized science and gave us the telescope and a truer knowledge of the heavens with other associated developments of truth. Bruno was a bare dreamer, a visionary idealist, whose philosophy was so repugnant to his age that he was cast out of every synagogue of learning and consumed in the flames of the inquisition. But the very philosophy which he dreamily surveyed was finally blended in the dream of Newton, who apprehended the unity of the universe, after the philosophy of Bruno, and by the symbol of the falling apple discerned the universal law which overthrew all ancient systems and founded the new science in which we prosper to-day. So Descartes and Kant were two mighty dreamers or idealists who formulated the notion of the subjective relativity of knowledge, showing that the universe of matter had its existence only in the consciousness of the human mind symbolized by external phenomena, and these dreamers so cleared the fields of the old superstitions as to make room for a Spencer who has given us the world's highest synthetic philosophy, which made possible the practical work of a Darwin, a Tyndall and a Huxley, and more completely overturned the authority of the ancient superstition and ignorance than all other physicists combined. Were it not for these persistent dreamers who cleared the way for thinkers, investigators and inventors we should not be enjoying a civilization that has evidenced its glory in the physical achievements of the age, in the steam engine, the telegraph, telephone and railroad systems, in the telescope and spectroscope, and the thousand minor inventions which in a former age would have been scouted and cried down as works of the devil and the inventions of hell.

Therefore all hail the dreamer, the idealist, the visionary! His work is as practical as useful, and as prophetic for the material benefit of the race as that of the most materialistic toiler in the base metals and elements of the earth.

The age therefore has grown spiritual inane because it has rebounded from the high tension of the age of extreme faith which immediately preceded it.

But though this is perhaps the chief cause of the prevailing Materialism there are other secondary causes of sufficient importance to merit attention. One of these causes is the fact that the term "spirituality" has been abused and perverted. Spirituality has been for ages the coin of the priests, minted in the vaults of cloisters and cathedrals. It has been employed as a mercenary article to buy the souls of men out of hell and purgatory into paradise and heaven. It has been regarded as a gift of God, procurable only through the "money changers" of the sacred shrine—a strange, mysterious talisman worn chiefly by the priests, but sometimes even by the common people. For so many ages was it exclusively employed by the clergy that when the people declared their possession of it, except by the grace of the priests, the latter cried down the people as frauds and usurpers, and damned them to the deepest pits of hell. Spirituality has been utilized as some artificial and mysterious substance manufactured in underground laboratories, as the fabled Rosicrucians are said to produce the precious from the baser metals. But above all, spirituality was regarded as a something which to possess afforded the fortunate individual a chance for eternal life beyond all his coequals and competitors.

We now know that this phase of spirituality was false. Spirituality as thus construed is a myth. It never existed and never will, any more than the mysterious cures of the Louvre or the miracles of the popes of Rome. It was one of the stupendous impositions of the church upon a duped and hungering humanity.

The third cause of the age's spiritual inanity is the fact that spirituality has been confused with psychicism or the manifestation of psychological powers. Spirituality is an evolution of experience and character. Psychicity is an evidence of mental fruitage and evolution. The one refers to the affections and aspirations; the other to the brain or mind and the realm of knowledge. The one must be classed in the category of the hopes, the aims, the ambitions and ideals of the race—exalted in poetry and hymned in prayer. The other must be classed in the category of the intellectual sciences—along with astronomy, chemistry, geology, zoology and sociology—a demonstrable science with its own nomenclature and phenomena, capable of investigation and demonstration like any other science, and utterly devoid of every vestige of faith, conjecture and presumption.

When the distinction is carefully made the confusion and disgust of the modern scientific mind will be speedily removed. It will be the aim of these papers to aid somewhat in clearing the subject of the mysticism and misunderstanding associated with it in the educated mind of the day.

Written for The Better Way.

OPPOSITION THE LIFE OF TRADE.

LYMAN C. HOWE.

Emulation is laudable, but envy is lamentable. Both have a use in the economy of nature and serve a purpose in evolution. Friction finds the hidden fire, and though all things seek the line of least resistance—except brutes and men—clashings are inevitable. As we rise into the spiritual the incentives born of conflict cease to be useful. The earliest forms of reproduction consist in divisions and subdivisions of protoplasms, each new center being endowed with the same instinct of growth and adaptation to environment that gave the parent body its character. This process appears peaceful and voluntary and without painful friction. May not the law that develops primitive forces operate on the superior and complex scale and repeat the multiplication by division as peacefully as the beginning? We incline to criticize and censure the divisions and subdivisions among Spiritualists as weaknesses and wickedness. But, if we grow, our combinations would become unwieldy if there were no provisions for breaking up the homogeneity and differentiating the accumulated energy. Individualism is the antithesis of the social totality. Without the individual society were impossible. Without society the individual were useless. Each balances the other. The tendencies of large combinations to absorb and annihilate all the parts, and thus ultimately annihilating themselves, are balanced by the determination of individual persistence and self-assertion, which left free to follow its bent would destroy all large combinations. But between the two the action and reaction maintain a balance and individualism is conserved while societies multiply, and unions are improved by divisions which form new centers and give new impulse to the processes of evolution. Any body that is ruled by one head and seeks to monopolize the world, become self-destructing in the degree that it succeeds. Rome wrought its own ruin by this intolerant greed of power. Success saps its vitality and accumulated resources and responsibilities bear the fruit of increasing weakness, and regal rule rots by its own stagnation and surfeit of authority. The Protestant rebellion was the saving grace that struck down the imperial foe within, and reasserted the right of the individual and the rule of conscience. This opened the way for a multiplication of protests, and therefore of divisions and subdivisions, each forming a new center from which grew, like cells of protoplasm—on its own line of tendencies, new systems of thought, always adding something to the sum total and extending the province of individualism at the same time.

Spiritualism has a larger aggregate than any and all other systems of thought and faith; for it includes in its supreme scale, the countless millions from all ages and all worlds. Therefore it presents a corresponding intensity of individuality and self-assertion. It inspires faith in the infinite by quickening faith in the finite. It gives to each soul the royal consciousness of its own divinity and its own eternity, and its equal right to the infinite treasury of truth, the boundless resources of knowledge. This consciousness of self-supremacy removes all barriers between the individual and its infinite relations. It places man on terms of reciprocal fraternity with all nature and filial interchange with his God. The Spiritualist therefore approaches the Infinite not "with fear and trembling" nor with hesitating doubts of his right to commune with the Infinite God. He holds a moral balance that forbids a slave to cringe before the throne of Justice, which never withholds from the poorest life the measure of love he seeks and can reciprocate. He can approach God or man with the supreme consciousness that he has a right to all the blessings he can deserve and that there is neither power or disposition in the eternal law and life to subvert his identity or rob him of his own.

In the lower degrees of human unfold-

ment certain incentives are indispensable. These must correspond with the leading motives which rule the actions of men. A moral appeal to a cannibal would not check his appetite for human flesh. Pity and humanity would plead in vain to the ambition of Napoleon or Alexander the Great. In the present state of society aspiration is deeply tainted with pride and ambition. Self-love still presides over the destinies of the individual. Incentives to noble action, then, must work through these dominant elements, and of course their results must be limited and often abortive. Nevertheless, wise spirits see us as we are, and use us according to the susceptibility of our development. Not doing evil that good may come, they yet stir into action the dormant defects which by conflict and reaction bring out the secret good. When all is placid and we pride ourselves on our success and boast of our harmony a friction starts in ways unlooked for, and the sparks touching the covered tinder instantly spring a flame wherever the waiting fuel ignites and ere we know what the matter is the harmony is broken and bitter conflict divides the faithful and chaos reigns.

Presently, kindred instincts lead off in a new center of attraction and a new society rises to extend the sphere of uses and assert the individuality of all in the right of protest. This answers a growing need. In New York, the Adelphi Hall meetings have been under the pastoral direction of Nellie J. T. Brigham for twelve or fourteen years, and her inspirations and sweet flowing spirituality and poetic harmony have been a great attraction to many who never tire of her style nor seek a change. She has done a noble work there as elsewhere. But the time came for a new departure, one that was not to weaken, but to extend her usefulness. A new society was organized and a strong support which must bring under her ministrations many who would perhaps never have found Adelphi Hall. The First Society also by this action is forced to a change of base and a new order of talent and different phases of presenting the spiritual gospel substitute the old order of things. This must bring a new combination of interests and attract a class of thinkers who have not been identified with Adelphi Hall, and likely each society will be more vigorous and healthful and do a larger work than the one did before. So the usefulness is perhaps doubled or quadrupled. A little unpleasantness may stir the emotions and shade the friendships so long cemented under one spiritual light; but I trust they will be broad enough to see the uses and sense the guidance of heaven that has moved the change, and rejoice and bless each other and be friends. In the superior developments Spiritualism will carry forward all progressive movements with a musical flow of wisdom and love that will leave no ripple of discord, no sting of friendships betrayed, no regrets to haunt the sweetest memories that blossom over the valley of years.

NEWS ITEMS.

Fourteen states and territories in 1889 and eight in 1890 rejected woman suffrage.

Rev. Geo. Andrews, of Gloucester, Mass., has been arrested for firing his own store.

Count Von Moltke passed out of his earthly tenement on the 24th ult. at the ripe old age of 90 years. May his peace be that of Europe's.

Belgian Catholics are united with the government in opposition to the eight-hour law asked by workmen's Atheistic organizations.

Two factions of the Mormon church near Kansas City are warring over a temple site. The branch called Latter Day Saints proclaims that the long-predicted temple will be built by heavenly masons within five years.

The committee appointed to examine into the charges of heresy against Rev. Dr. Briggs of the New York Theological Seminary, will not make known its findings until the second Monday in May, when the presbytery will again convene.

An Indianapolis paper writes: In the case of a man who sued the Pennsylvania road for a trunk lost in the Johnstown flood, the court decided that the road was not responsible, as the trunk was lost "in the results of an act of God." This decision will not apply to the awful wrecks that are the result of the act of the usual baggage-master.

The Rev. Thomas Dixon made a great tirade against betting at race tracks, but he had not a word to say against speculation in the necessities of life—land and money. It is cheap, cheap, cheap to denounce gamblers, but costly to attack the monopolists who sit in one's own church pews.—Twentieth Century.

The establishment of ocean post-offices, similar to the railroad service, has been approved by the government, and will be adopted between the United States and Germany. By this plan postal clerks on the ocean steamers plying between New York, Bremen, and Hamburg will have ample time to assort the mails, so that upon the arrival of the steamers the letters can be promptly forwarded to their destination. The expense of this ocean mail service is to be equally divided between the two countries.

Mrs. Natta Martin the well known clairvoyant, gave a private seance for a number of invited friends at her residence, 31 Delancey street, yesterday afternoon. After she had been put in the mesmeric trance by Mr. Martin, she described the works of a watch carried in the pocket of one of the gentlemen. The reporter asked her to tell the time by his watch which was in his pocket in order to prevent a lucky guess, the stem of the watch was turned a number of times, thus making the time by the watch entirely out of kilter with the right time, and this was done without opening the watch. The lady said "one minute past eight" which was found to be correct when the watch was opened. A number of other tests were given. This is trickery perhaps some of our readers will favor us with an explanation. It looks if Mrs. Martin will eventually force us to admit that the phenomena of mesmerism are something more than tricks.—N. Y. Ex.

LONDON. The House of Commons rather under a cloud at present in consequence of the Verney-De Cobain-Storrey scandal. The latter was charged with perjury and committed for trial yesterday. All three belong to the "unco' guid" psalm singing class. Storrey was a teacher in a Sunday school. De Cobain was a prominent expounder and organizer of the Moody and Sankey-meetings, and has been a leader in all religious functions since the great Chicago evangelism and the reformed negro minstrel "straight man" made their hit in London some years ago. Verney is a member of the London County Council and a bosom friend and companion of the saintly Mr. McDougal, the modern Stiggins. He was always among the first to denounce immorality in music halls. Two years ago he said, at meeting of the City Council, that it was the duty of that worshipful body to see that the music halls were not being used to disgrace public morality, and to bring contempt upon the uprightness and decency of this country and to lower the name of Englishmen in the eyes of foreigners who come to our shores.

Boston is unspeakably and overwhelmingly happy. It is to be favored with a convention, a congress of pure-blooded, high-stepping and eloquent theosophists. Buddhism is already flapping its wings in the circumambient air of that brainy city, and the excited populace are getting ready for transmigration to a better place than the Hub, if that be possible. The truth is, a Boston man wants something a good deal profounder than Christianity for his mighty intellect to wrestle with. Buddha can immesh him in the meshes of intellectual ecstasy, can tell him weird, ghostly stories of a thousand reincarnations in the past, and promise him a thousand more in the time to come. Therefore, Buddha is warmly welcomed. He is so full of mystery that if you attempt to understand him you totter on the delightful brink of insanity, and get so mixed up that you can't tell whether you are the wisest man that ever lived or a driving idiot. For these reasons he is full of fascination—better than the dreams of opium or the hysterics of hashish, a perfect leg tangler, so to speak.

Boston is rubbing its multitudinous hands in high anticipation, and its chuckle over its good fortune is like the chime of many bells.—N. Y. Herald.

Some of the devices suggested for staying the tide of unwelcome immigration make up in peculiarity what they lack in feasibility. The Evening Post wishes to see no immigrant admitted who is unable to speak the English language. This would confine immigration to the inhabitants of the British Isles, and would exclude the great Teutonic race of Western and Northwestern Europe, to whom the founders of this Republic were, and the greater part of its white inhabitants to-day are, more closely related than to millions of the inhabitants of the three kingdoms. Blood is thicker than language as well as water, as history has often shown. If we are to have immigrants at all it would be most unwise to bar out a race in physique, temperament and education so excellently qualified as the Germans, and their kinsmen, the Scandinavians. Another and much more commendable suggestion is that no adult immigrant be admitted who is unable to read and write in his or her own language. This would probably exclude the vast majority of undesirable immigrants, for the worst come, as a rule, from the more illiterate countries. The test could be readily applied, and in a way to make evasion impossible, provided the officials were faithful. It is worth considering.—N. Y. Press.

Catarrah Can't Be Cured

With Local Applications, as they cannot reach the seat of the disease. Catarrah is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrah Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrah Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrah. Send for testimonials free.

F. J. CHENEY & CO., Prop's, Toledo, O.

Sold by Druggists, 75 cents.

McCorkle—The last Stradivarius violin sold fetched eight thousand dollars.

McCrackle—McKinley bill, I suppose.—Judge.

Correspondence.

Omaha, Neb.

I write you in regard to Dr. J. C. Phillips as a psychometric reader and healer. He has given probably eighty or one hundred readings before our society without making a mistake. I consider him the best reader before the public to-day, and I most cheerfully recommend him to any society or individual, either as a healer or reader.

Yours, fraternally,
GEO. A. BLACK.

Grand Rapids, Mich.

The Progressive Spiritualist Society have had this month that most excellent speaker and test medium, Mrs. Carrie E. S. Twing. The results of her labor has been to reach many who have never attended any of our meetings before.

I noticed a report in your paper of her work. I hope no one will think any of our people wrote it, for we think more of the inward adorning than the outward form. However the reporter of the "Morning Press," from which it was taken, gave us a very fair report from his standpoint, for which we are grateful as well as to THE BETTER WAY for reprinting, and for all kindness thus extended.

The reporters did not try to report the work of "Ichabod," Mrs. Twing's control, and I will only attempt to say a little. He is one of the grandest of workers from the spirit side that I have ever known. To have had a word with him is a privilege of a life time.

Washington, D. C.

Some of the readers of THE BETTER WAY, at least those residing in Washington, have noted in these columns a description of a little Indian spirit, named "Saucie," the control of Mrs. Cowing, who has given much pleasure at the Tuesday evening meetings in Wann's Hall on Sixth street, and at private circles by her bright and lively tests. A peculiarity of Saucie is that conditions are not required. She is a happy-go-lucky spirit, and darts her messages right and left in a droll style of speech that sets every one in good humor.

On the evening of the 21st of the present month, a party of ladies and gentlemen, sixteen in number, met at the residence of Mr. and Mrs. Cowing on Eighth street, the majority of them being members of the Monday night circle, held at Mr. and Mrs. W. B. Bockman's. Their purpose was the presentation of a rocker to Saucie, and was intended as a surprise.

After all had arrived a circle was proposed, and Saucie took control of Mrs. Cowing. At this moment the chair was brought in from an adjoining room, and formally tendered to Saucie. Mr. Dimick making the presentation speech. A silver plate, bearing Saucie's name, was attached, and the chair was gaily decorated with old gold ribbons, and its upholstery was of the same color—Saucie's favorite tint being "yellow." A very pretty poem was also recited by Mrs. Bockman; its tenor being the appreciation of and love for Saucie. Mrs. Jones' control, "Morning Star," came, and other controls made known their presence. At a late hour the circle ended, and with expressions of good will the party left for their homes, well pleased with the evening's entertainment.

K. L. H.

New Orleans, La.

Mr. A. Willis, materializing and trumpet medium, of Cincinnati, it appears from various correspondents in the Crescent City, is creating quite a stir in that part of the country.

One correspondent writes that he saw his first seance at Mr. Gernon's residence, and all present were so well pleased with the results, that the same party engaged him to hold another on the following evening at Col. Kerr's, which was followed by a third at the writer's parlors. The latter was especially pleased at Mr. Willis' simple preparations, using a shawl or fire screen, put up in the corner of a room, as a cabinet, and from which the spirits came as if they were mortals in the flesh.

This is the first experience New Orleans Spiritualists have had in trumpet manifestations, and according to John Morris' directions several residents have been sought out as suitable instruments for this phase of the phenomena, and have been told to hold sittings forthwith, thus assuring the Crescent City friends of home-made manifestations in the near future—and John Morris never makes a mistake, you know.

At the second seance a Jewish Rabbi of high standing in the community attended, and said "I must see more of Spiritualism. It is truly wonderful. Almost beyond explanation to an outsider."

John Morris then requested all present to each their names on the trumpet as a memento of the event. All acquiesced, and he made the same request at the next seance, which was also granted.

They are also pleased at the liberty Mr. Willis allows his patrons in making themselves as comfortable as they please, and not imposing conditions on them.

From thence Mr. Willis proceeds to Galveston, Texas, where he has an engagement, but promised to return to New Orleans on his way home and remain another week.

Boston, Mass.

The meetings held at Twilight Hall have been moved to John A. Andrew Hall, corner Chauncy and Essex streets, and the Independent Club and the Industrial Society have united in one meeting for the remainder of the season.

At the Temple, corner Newbury and Exeter streets, that eloquent and logical speaker, Mrs. Celia M. Nickerson, of New Bedford, Mass., has been interesting and instructing fine audiences in the afternoons and doing excellent work for the society in Cambridgeport in the evening. Mrs. Nickerson is a lady in every sense of the word, and has won many friends by her pleasing and unassuming ways.

Berkeley Hall Society has had during this month Sidney Dean and Mrs. Ida P. Whitlock, and the last Sunday in the month Mrs. Lillie returns. All these need no words of praise from me, for they have won their way to the favor of the public already and any additional praise would be a work of supererogation.

The meetings at Dwight Hall, 514 Tremont street, under the charge of Mrs. Abbie Heath, are very interesting, and good mediums and interesting times are always to be found at this hall.

The Ladies' Aid Society on Friday evening holds very interesting meetings at 103 Washington street, and many fine mediums and speakers are heard on these occasions. Last Friday evening was an especially fine evening and the Friday preceding was the same. On the latter occasion Mrs. N. J. Willis, Mrs. Sarah Byrnes and Mrs. Clara Field-Conant were all present and took part in the work.

The Children's Progressive Lyceum has changed its place of meeting from Echo Hall, 724 Washington street to John A. Andrew Hall. It is curious that after eighteen years of wandering the Lyceum should return to its old home. Mr. Wm. Falls is now the able and efficient Conductor, the former Conductor, Dr. Hale having resigned.

At Echo Hall the Echo Society, Dr. Hale President, carry on very good meetings and are doing well. Fine talent is always on hand,

and the mediumship offered to the public is of a high and convincing order.

At John A. Andrew Hall Eben Cobb holds his meetings every Sunday afternoon and evening, and many a poor soul goes home comforted by the sweet messages from the other shore.

The veteran Spiritualist Union are becoming thoroughly organized and will soon be doing effective work for the cause. We shall endeavor to give a more full account of this organization in a future letter.

SENEX.

Chicago, Ill.

Martine's Hall was the scene of a Children's Floral Festival, the inspiration of Mrs. George P. McIntyre, given by the Sunday-school of the First Society of Spiritualists, in honor of the fifty-first anniversary of the birth of Mrs. Cora L. V. Richmond, who for forty years has been before the public and has won for her mediumship a world-wide and justly deserved celebrity as a lecturer of unsurpassable diction, grace and logic; and who for the past fifteen years has been the mother of this Sunday-school; the rare story-teller, the peerless poetess, the one and only Oulna of whom more of interest could be written than of any other celebrity of the nineteenth century.

The hall was beautifully decorated. After the morning service, some fifty children, dressed in white, each holding a bouquet of flowers, the language of which was the tribute of their admiration and love, and also represented some sentiment, characteristic of the dear teacher whom they sought to honor. Each presentation was accompanied by a little poem, weaving in the sentiment of the flowers, emblematic of her life and work. These poems were written by Mr. George P. McIntyre, expressly for the occasion, and the gems are of such a rare character and beauty that a committee was at once formed to perpetuate them in a beautifully illustrated floral souvenir. I cannot forbear this opportunity to quote just one stanza of simple but expressive beauty and sweetness, which was recited by a little "Fairy of five."

"These lovely sweet flowers,
Their odor expresses,
A language more true
Than the human confessions."

This stanza is one of six, all of equal strength, and are unrivaled in our language; a sermon in fifteen words.

This souvenir is to be sold for the benefit of the Society fund, and will be a "Dictionary on Flowers," and an ornamental and useful companion to every child in the land; and we are all children, older-grow.

"Oulna's Canoe," some five feet in length, mounted on cross pieces covered with green cloth, was filled with ferns, umbrella plants and flowers of every variety; each little girl laying their offering on the canoe and grass at its base. The rostrum was profusely decorated with baskets, vases, urns, etc., in which callas, roses and star lilies smiled upon the joyous scene. The hall, gallery and fixtures were festooned with smilax, evergreens and artificial flowers.

The duets and trios by Mrs. Orris, McIntyre and Charles Bushnell were finely rendered. The duet by Mrs. McIntyre and Orris at the close was specially encored. After the completion of the program, "Oulna" responded in a special fine poem, embracing each poem, and offering in their turn, and a general poem dedicated to the prosperous and glowing school.

A vote of thanks, beautifully engrossed, is to be tendered to Mr. and Mrs. McIntyre and Mr. Charles Wellington, for their untiring zeal in perfecting so successful a surprise, not only to the recipient of these honors, but to nearly the whole membership of the First Society. It was grand and imposing, yet simple and sweet, a rare combination, and wholly complete.

It is the wish and determination of the society to hold Mrs. Richmond for another year, if her guides have not already mapped out another field of labor for her. Her private lessons in psychopathy and advanced lessons on the soul are well attended, and are held, the latter, in the parlors of the Commercial Hotel, corner Dearborn and Lake streets, and the former at Lodge Hall, 11 North Ada street, Wednesday and Thursday evening of each week.

The trustees have in preparation a grand May festival reception to their patrons and friends, at Martine's Hall, Wednesday evening, May 13, 1911, on which occasion the grand march will be led by twelve ladies in costume, and in the four colors emblematic of the seasons, aided by twelve young misses dressed in white, bearing the emblems of spring, summer, autumn and winter.

It is to be hoped that the souvenir above alluded to will be in hand on that occasion, and I wish to mention in this connection that this souvenir will also contain the natal souvenir from the Gift of the Painter, by Mr. McIntyre on the occasion of Mrs. Richmond's fiftieth birthday, 1910, the edition of which was exhausted and not enough to go around, some of which found their way to Australia, England and Canada, and others went into every State in the Union. The friends at a distance who have the former souvenir, will know somewhat of the treat in store for them hereafter.

A. J. HOFFMAN, Committee.

Brooklyn, N. Y.

Bro. Chas. R. Miller opened the Conference on Saturday evening, April 15th, by reading an independently written spirit communication, through the mediumship of Mr. Geo. Cole. Bro. Miller has been in the habit of holding seances with Mr. Cole for some weeks; the manner of receiving the communications is simply by placing blank paper in a box or small cabinet—in some instances by only covering the paper with an envelope—which is placed in plain view of the sitters, without any covering whatever, and the messages are written upon the enclosed paper. Many of the messages are, by request of the spirit writers, read at our conference meetings, and Bro. Miller has kindly allowed me to copy for THE BETTER WAY the one he read, as follows:

"The subject of Spiritualism, which has become prominent in the last few years, is but little understood by the public at large. There has been much discussion, and many scientific investigations, all tending to establish a false basis for the production of phenomena is sought to be accounted for on materialistic and other principles, but all looking in the wrong direction for truth which selfish interest would fain avoid. Every seance after its own kind.

"It would be as reasonable to expect the red rose to grow the acorn as to expect spiritual phenomena to arise from material conditions. Hence the conditions prescribed by skeptics must, from the very nature of the case, result in failure as far as spiritual manifestations are concerned.

"Conditions suitable for spiritual manifestations are not discoveries of scientific research, nor are they found within the jurisdiction of philosophical ambiguities. The mortal experiences of the world, from its creation to the present time, cannot prescribe from such standpoints one solitary condition by which spiritual manifestations can be made possible.

"The failures that attend the investigations into spiritual truth are therefore attributable to the investigators themselves, and not to the want of power of spirits to manifest where

such conditions are suitable for such purposes. The question arises then, what conditions are suitable for the manifestations of departed spirits? They are very simple and may be classified under three general principles.

"First, a simple trust in the honesty of purpose of fellow mortals. Second, a disposition to accept truth, regardless of how the method of presentation may militate against prejudices arising from education, habits and association. Third and lastly, a recognition of the evidences of the senses in ocular and auricular demonstrations.

"Manifestations by departed spirits can never fall under conditions arising from above principles, and every consideration of manhood and womanhood should embrace those virtues which characterize man above the brute species.

"The objects of many circles for spiritual manifestations are made abortive by the dictatorial disposition evinced by self-sufficient wisacres, who presume to know all, from A to Z, and yet are sadly deficient in many instances of even a common school education. It is these self-constituted judges of spiritual phenomena which prevent manifestations by returning spirits, and when the barriers are beaten down, and unreasonable obstacles are overcome by spirits, and manifestations are effected in forms that are made to seem questionable by the exaction of these same self-constituted judges, the cry of fraud is raised by them, and the unconscious and innocent media are persecuted and made to suffer because they had unwittingly permitted these same self-constituted judges of what they are wholly ignorant to enter and defile a circle for pure, spiritual manifestations.

"In conclusion, there is much to be thankful for. As ignorance and prejudice dies out, the spirit world is enabled to draw nearer, in exact mathematical proportion to the increase of intelligence and wisdom among men.

"During the dark ages of the world's history intelligence was confined to material limits, and mankind was plunged in brutal ignorance. Some time subsequent Columbus conceived the existence of a new passage to the Indies, and he was denounced as a fraud or fool; but a new continent was discovered, and this mortal world commenced to rise from sloth and ignorance, and were soon actuated by destiny and enterprise, and America is the result. So with spiritual manifestations. When the people become educated by practical experiences, the spirit world, with its countless hosts, will be as well known as America is to-day.

"J. EDMONDS, Judge."

Mr. Miller commented to some extent upon the message as read, and gave several interesting experiences, and was then followed by John Slater, who has again returned to Brooklyn, bringing with him a wife from the Golden State, where he has been for several years, and who, although she is not large, yet as precious goods are generally done up in small parcels, there is every prospect she may prove a crown of gold for his work, as we understand she is in perfect harmony with and ready to aid him in extending a helping hand to those seeking for knowledge and spiritual communion. Mr. Slater gave a short outline of his experiences, and a number of very fine tests, and extended his greetings to old friends; after which Mrs. Kuggles was called to the platform by the President, and the meeting was closed by Mrs. Morell with some remarks and psychometric readings.

Fraternally, DOCTOR.

I have long since intended to send to you the notice of my removal from 310 West 48th street, New York City, which occurred December 8, 1910. I am now located at 151 Lexington Ave., near Franklin Ave. station of the East New York Road. Will you kindly change my address in THE BETTER WAY, and oblige me and my many friends as well, as the people have hard work to find me.

Soul communion meetings held at 151 Lexington Ave. every Friday at 3-15 p. m. Doors close at 3:15 sharp. All are invited.

On April 27th was the first of a series of meetings to be held every Monday evening at 151 Lexington Ave. Good speakers and mediums in attendance at every session. There will be tests, psychometric readings and speeches each evening. The public are invited, particularly all who are earnest seekers after the truth. Seats free. We shall endeavor to make these meetings as interesting as possible. Come, come all, and bring all the strength you can. Be true and earnest, and the angels will rally around to do their part.

MRS. M. C. MORRELL, Conductor.

CINCINNATI, O.

Members of the Union Society may be well proud of the musical entertainment given in their behalf on the 23d ult., at G. A. R. Hall.

Miss Mina Betscher, the young soprano, is not easily to be matched in point of flexibility and power of voice in connection with sweetness and melody that is soul appealing and touching. Her "Schubert's Serenade" with piano and flute accompaniment was something never to be forgotten by those who were touched by its magic influence. Of the otherwise well selected and it might be said, classical program, this was the crowning piece. The house demanded a repetition, which was good-naturedly granted, as Miss Betscher was invited to do in the two preceding solos she sang. It was a rare treat which none present would have missed, and as was silently acknowledged by many tear-dimmed eyes during the rendition of the "Serenade."

Between Profs. G. W. De Weese, and E. W. Bailey it was difficult to decide who took the palm. Both are blind, but both are virtuosos in their art. The former rendered the piano and flute solos; the latter performed on the violin. Among the selections the first named gave, were "Gavotte in A minor" and "Etude" from Silas, for piano; and "Barcarolle" and "Humoresque" from Peruchak, as also "Tarentelle" from Genin, for flute. Mr. Bailey played his own compositions and improvisations as encores. It was certainly marvelous to hear these two blind men perform, and both young and fine looking, neither being over twenty-five.

Mrs. A. Koss, the musical director of the Union Society accompanied the flute, violin and soprano solos on the piano. Mr. W. H. Irwin interspersed the musical part of the program with recitations, which were highly applauded, and Mr. O. W. Achenbach closed with comic impersonations which were also much enjoyed.

On the whole the entertainment was superb and a credit to both performers and those who arranged it, among which latter Mr. Starbird was an active participant, and deserves the thanks of every one who was fortunate enough to be present.

At the Sunday services of the Union Society Prof. Wm. Lockwood officiated and delivered two lectures, which were instructive and interesting throughout. The first was "Pathology," in which he illustrated the correlation of disease through molecular attrition; and the latter on "The Hypothesis of Molecular Regeneration," in which he set forth that all reform would ultimately supervene through a regeneration of molecular motion or action, consequent upon a higher intellectual unfoldment of the individual or a superior intellectual bearing upon him through generation or environment generally. Of course, individual effort is a prime motor in this regeneration, only we must not endeavor to regulate the world by our mode of development; for on such is based theology, individual opinion

forced on others being the initial step to it. Everybody wishes everybody else to think or believe as they do, as if they are right entirely and others wrong. The farther a man sees ahead the more reluctant he is of expressing his opinion, while the short-sighted one always has one ready, for he only beholds that which is within his own narrow conception. The professor also illustrated his lecture by charts and object lessons—one of the latter being to show the difference between playing a tune on a carelessly strung violin and on a perfect one. It was the same tune, and played by the same hand, yet there was so marked a difference that a child could notice it. This, he said, accounted for many illogical messages received from the spirit world; namely: The medium was not tuned up to the spirit's pitch of thought, or the medium was naturally, poorly attuned, or perhaps a really worthless instrument, made so by a lack of regeneration, bad habits, or other derangements of the molecular action of the brain structure.

At the close Professor Lockwood bade farewell to his friends and expressed his thanks for the many kindnesses and good wishes granted him while here, and hoped to meet them again at no distant future.

President Connolly then read a resolution of thanks in behalf of the ladies and gentlemen who participated in the concert on the 22d ult., and announced that a supper and sociable would take place on Wednesday evening, May 13th, to which all were invited.

Another pleasant meeting was held on Friday afternoon, April 24th, by the ladies of the Union Aid Society. Important business affairs were discussed.

Although this society is but one month old, seventy-five members are in attendance, and faithful co-workers. Harmony gives power.

On Wednesday evening, May 13th, the final dance and social, combined with a splendid supper, will close the entertainment at the hall for the spring season.

The handsome (donated) gilt fancy stand was extended to a lady residing on Wade street, who was entitled to it.

The spiritual manifestations concluded the meeting. Probably owing to house cleaning, the attendance was limited, but materialization began, having conditions, though the room was flooded with sunshine.

MRS. DR. LAMON.

PSYCHIC RESEARCH SOCIETY.

The attendance at this society's meetings for the past four weeks has been large, far above the average in intelligence, drawn hither to listen to the inspired words of Mrs. Ricker, a new medium, who occupied the rostrum of this society; also her first appearance in public. Taking everything into consideration, her guide, Col. Elmer Elsworth, is to be congratulated for the able manner in which he held his instrument under control. Mrs. Ricker is of a nervous and excitable temperament, one whom, I should judge, to be difficult to hold in this state at the present time, she being unaccustomed to any sort of public work.

The teaching of this spirit is "Reincarnation or Re-embodiment." The guide announced at the close of his last lecture Sunday afternoon that all persons desiring to investigate this truth more closely are cordially invited on any Monday evening to the medium's home, where he will take great pleasure in a social way to explain these truths which he claims in a measure cannot be lectured upon in public. Although many of the regular attendants of these meetings do not agree or accept the teachings given through Mrs. Ricker, but all agree that Mrs. Ricker's success as a speaker is assured.

The announcement of the president that it was the lady's first effort in public work, that the object of the society was to encourage new beginners and to give them an opportunity to come before the public; that the society's object is, as its name indicates, a society for research in psychic laws.

There arose a gentleman, whose name I failed to learn, who stated that he wanted to be heard, and as he was under control the president escorted him to the rostrum. After singing a song the audience were electrified by a vigorous address that brought out much laughter and round upon round of applause. Everybody declared themselves well pleased, as was evidenced by the number who lingered to shake hands and congratulate both speakers.

It is needless to say that everybody present was glad to learn that our regular speaker, Mrs. Adah Sheehan will again occupy the rostrum of this society during the month of May. She returns to us on Saturday of this week from St. Louis, Mo., where, from all accounts, she has been doing a great work.

Our society may well be thankful that they can claim this gifted speaker as their own, for no speaker upon the spiritual rostrum has ever unfolded more rapidly than she. Her guides are truthful, clear and concise on every subject handed up for their deliberation and boldly and fearlessly declare the truth as it appears to them.

We learn that Mrs. Sheehan will lecture at Frankfort, Ind., on Thursday and Friday of this week. The public, as well as the investigator and all Spiritualists, should avail themselves of the opportunity to attend the lectures given through this truly gifted speaker during the month of May. Come, all are invited. Our lectures are free.

PERSONALS.

Contributions received: A. L. L. Mrs. Nellie J. T. Brigham, one of the pioneer workers and lecturers in our cause, and at the same time one of the most universally beloved, has been recently doing active service as an apostle of truth in behalf of the New Society of Ethical Spiritualists of New York City, but will be with us during May. Many of her Cincinnati friends are anxiously awaiting the time for her arrival. May she meet with a warm reception generally.

A correspondent suggests that investigators at a seance for materialization hereafter be examined as well as the medium, in order to prove their honesty, too, good reasons often demanding this. The finding of masquerading paraphernalia after a seance in which the medium was bound hand and foot, and sealed, and then found intact after the seance suggests that the fraud was with the circle, and not with the medium.

Imperfect correspondents who request us to correct their writings, or even such who do not make the request, but whose syntax needs correcting, should not complain when we reduce their communications to a minimum. We can but take the essence of the whole, and which should be recognized as preferable to omitting the correspondence altogether—especially when written on both sides of the paper.

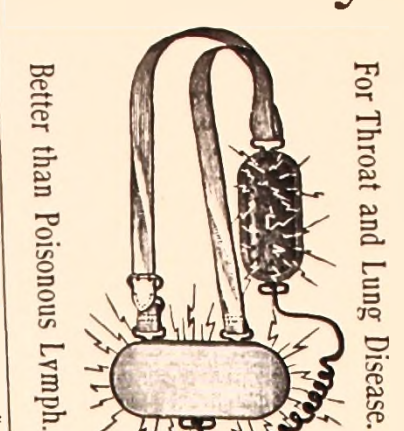
Mr. A. Willis has returned to Cincinnati, and will resume his seances as usual at his home on East Third street.

Dr. J. C. Phillips is duly authorized to act as agent for THE BETTER WAY, to solicit subscriptions and advertisements and receive payment for the same.

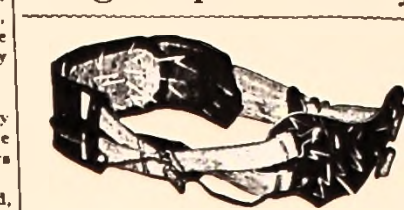
See Mr. Worn's advertisement on last page, of the celebrated Australian Mills. He sends this valuable remedy by mail, and has sent out 1,500 dollar boxes during the past few weeks. He has made a special offer to the readers of THE BETTER WAY, and all should read and consider it who are needing this valuable remedy.

For other correspondence see seventh page.

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